

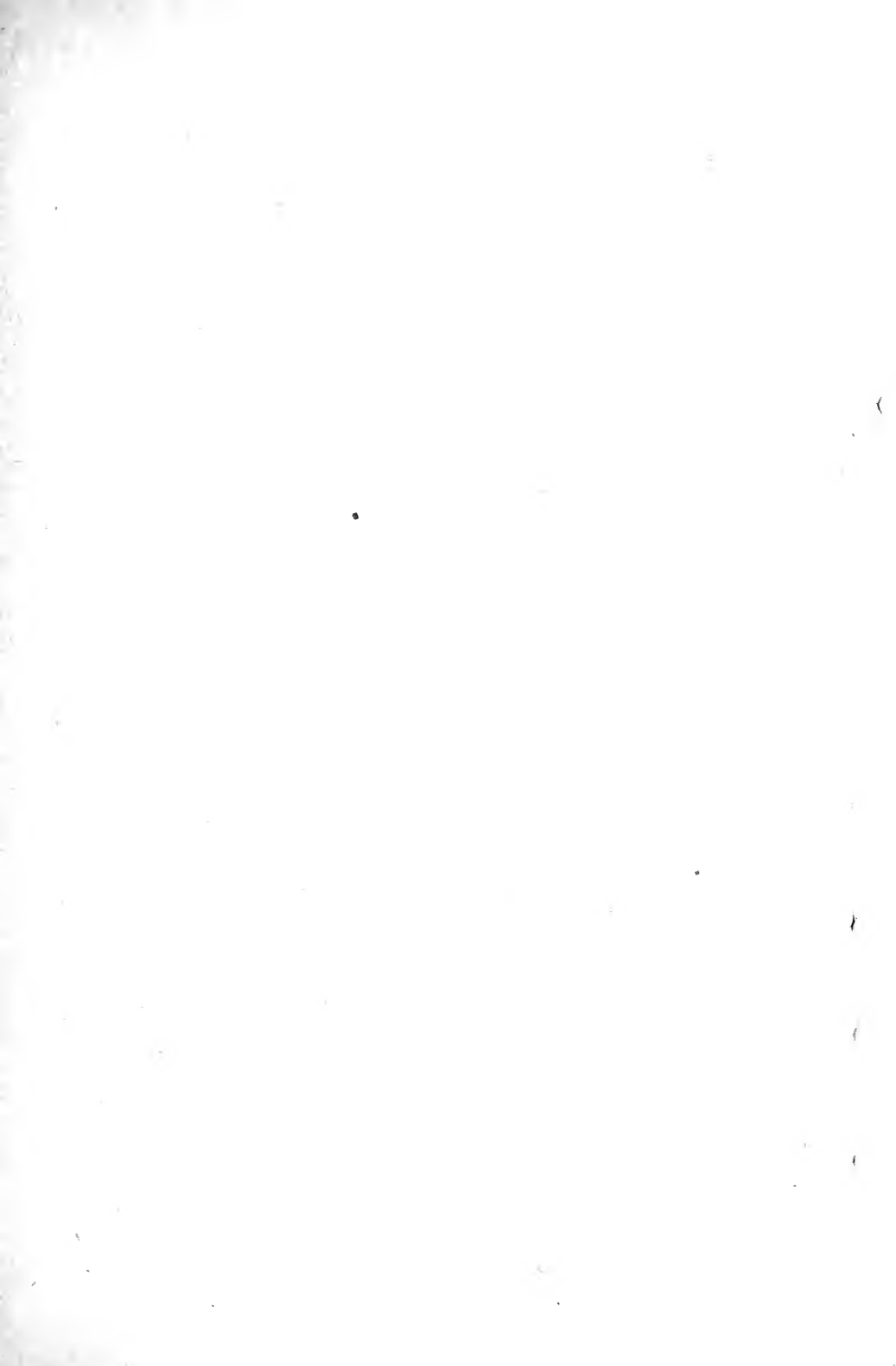
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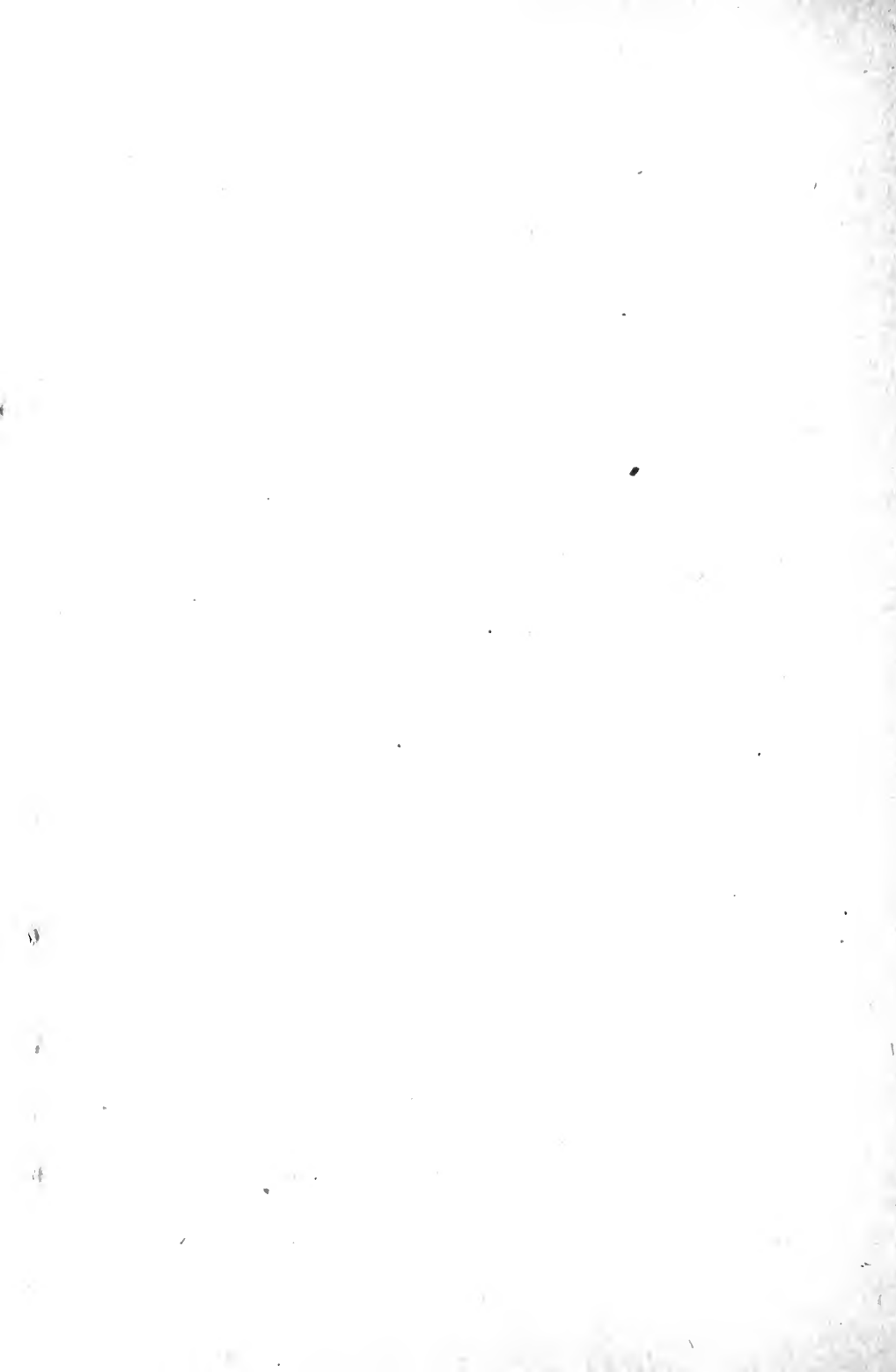
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BOOK OF LIFE

A GLIMPSE OF THE

TWENTIETH CENTURY

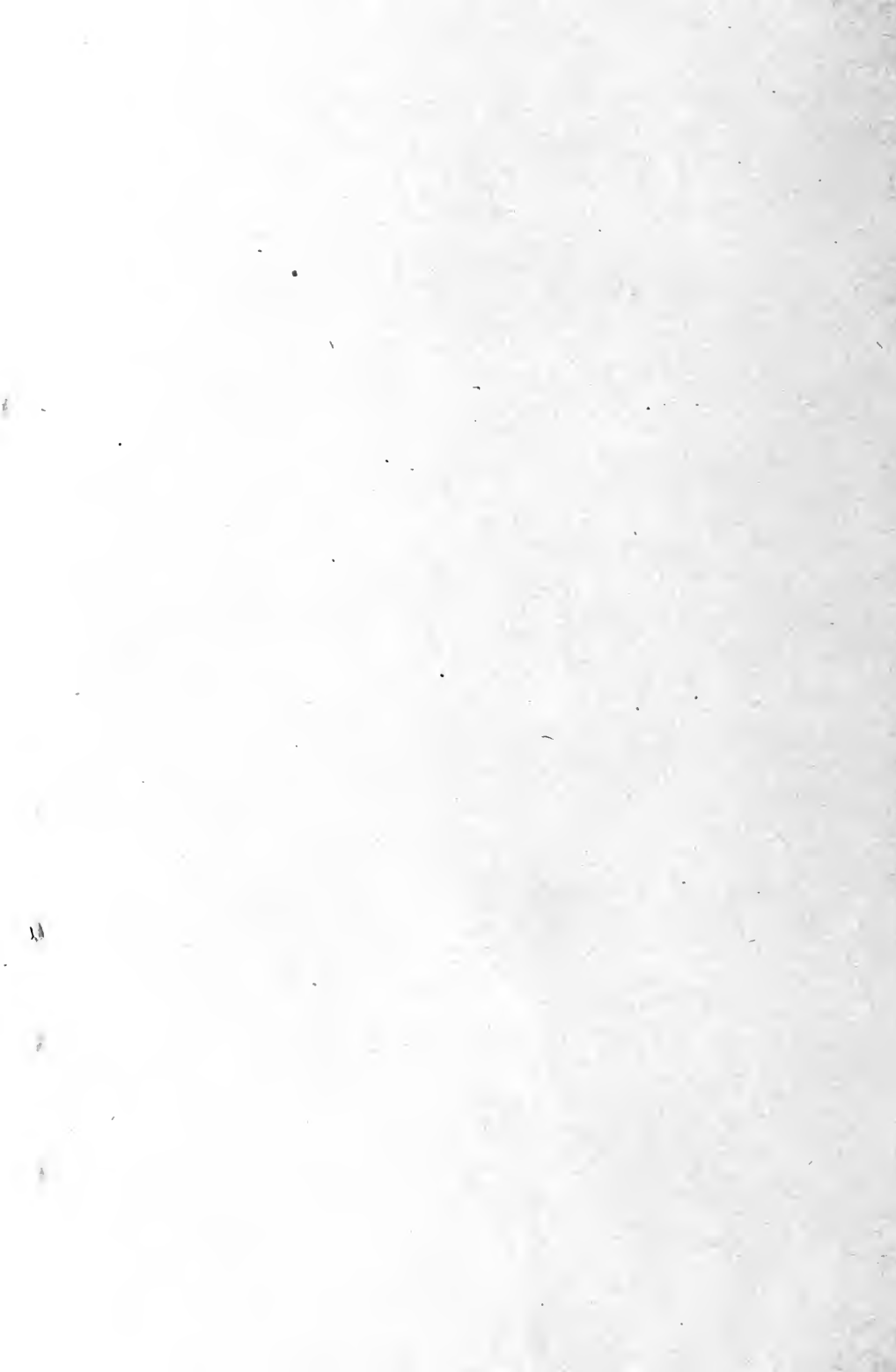
AND

The Mystery of God Revealed.

BY

JACOB M. FRAZER.

Los Angeles, California.
1921



BOOK OF LIFE

A GLIMPSE OF THE

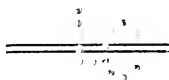
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INTRODUCTION

Twenty years ago I wrote Glimpses of the Twentieth Century and The Mysteries of God Revealed. I said I would write an addition in ten years. Time has passed very rapidly. Things have not gone as fast as I thought they would, but I have some twenty years' experiences in life and the study of the Scriptures.

A good many things have happened in the last twenty years. I am just as full of vim as I was twenty years ago and I will never give up till I die. I have been discouraged at times. I know the time is at hand now to begin this great work; twenty years ago I could not have realized I was the one. Up to that time I had had no sorrow or grief. I have gone through them since; I can sympathize with those who have had sorrow, grief and heart-aches. I have had pretty bad ones, but I am ready to forgive all.

I really have been blessed the last eight years in the way of finances. I am going to use them and give the balance of my life to write things to help humanity and for the glory of my Maker. God is the maker of all things, except mankind selfishness. I can not do enough for our Heavenly Father who has armed me to do His great work. It looks like a big job, but God is with me just the same as He was with Samuel, David and all his Prophets. He

speaks to me as He did Saul. 1st Samuel, 28th chapter, 6th verse. God speaks to me by dreams and His prophets. You might say by the Prophets. Whatever the Prophets say to me. I will refer to Jeremiah, first chapter, commencing at the fourth verse, down to the eleventh verse.

What kind of a man am I to be? 2 Samuel, 23rd chapter, 3rd verse. God speaks to me by His prophet Isaiah in many places. What does Isaiah say about me? Chapter 53, verses 1, 2, 3, 4, 5. Isaiah, Chapter 52, verses 13, 14, 15. Isaiah, Chapter 60, verse 22. Isaiah, Chapter 66, verse, 2. Psalms, Chapter 94, verse 17.

Unless the Lord had been my help my soul had almost dwelt in silence. Psalms, 91st chapter. He speaks direct to me and no one else. 110 Psalms, 4th verse. Isaiah, Chapter 2, verses 2, 3, 4. Isaiah, Chapter 11, verses 1, 2, 3, 4.

As I have said, He speaks to me by his Prophet Isaiah in many places. Isaiah, Chapter 41, verses 8 to 17. Isaiah, Chapter 43, verses 1 to 6, 22 to 28; Chapter 44, verses 1, 2, 21, 22 and 24; Chapter 45, verses 1 to 6; Chapter 48, verses 4, 5, 6, 7, 8, 9, 10, 11, 12; Chapter 49, verse 23.

Now the person He speaks to here is the one the Jews are looking for, he is to establish God's Kingdom on Earth spoken of in Daniel, Chapter 2, verse 44. Jeremiah, Chapter 10, verse 16. This person will put in operation this great system that will bring about the desolation spoken of by Christ and Daniel.

Isaiah speaks of the Desolation. Isaiah, Chapter 34, verses 10 to 17.

The Bible speaks of the Great Judgment Day. Judgment against who? James, Chapter 5, verses 1, 2, 3, 4, 5, 6; Ezekiel, Chapter 7, verses 12, 13.

Judgment is against this Class of People. The man that is trying to get something for nothing. Who is the Son of Man? The same person as Jacob. Christ speaks of him in many places. Some people think it is Christ. Christ was the son of a woman, not the son of man, but the son of God. Christ said He would come again.

How is he coming? Hebrews, Chapter 10, verse 7. People are looking for the second coming of Christ. II Corinthians, Chapter 13, verses 1, 2, 3.

This is the third time He is coming. What does Paul say? Since you seek a truth Christ speaking in me. What was Paul? Paul was a great medium. We find him in a trance some places. All of Paul's writings were Christ's work through him (Paul). We go back to this one mentioned hundreds of places in the Old and New Testament by different names. God is going to give him His work to do. What he will say is the law direct from God. Let us notice a few places given him. What he will do. God gives him absolute authority over all his business to establish his Kingdom. What does Christ say? "I am come in my Father's name and ye received me not. If another come in his own name him ye will receive."

Acts, Chapter 17, 31. Because he hath appointed

a day which he will judge the world in righteousness and by that man whom he hath ordained. Hebrews, Chapter 2, verses 6, 7, 8; Hebrews, Chapter 3, verse 3; Hebrews, Chapter 7, verses 24, 25, 26; Hebrews, Chapter 5, verses 9, 10; Matthew, Chapter 25, verses 31, 32, 33; Isaiah, Chapter 9, verses 6, 7; Acts, Chapter 3, verse 24; Acts, Chapter 3, verse 22.

I have said He was coming to judge the wicked or rich. I must make it so plain a child can understand. If I were to write everything and explain everything in the Bible it would make a large book, but I will only give you the key; anyone can take it and read and understand. I have said the Bible is a sealed book. If the Bible is a sealed book, why should He punish us with Hellfire and Brimstone as the preachers preach? God is a merciful God. He will punish no one who does not know. We pay the penalty for sins when we die. The soul that sinneth shall die. What is the soul? Our earthly body. The spirit to God that gave it. Let me get back to the sealed book. Revelation, Chapter 5, verses 2, 3, 4, 5; Colossians, Chapter 1, verse 26; Matthew, Chapter 13, verse 35; Daniel, Chapter 12, verse 9; Revelations, Chapter 5, verses 2, 3, 4, 5; Daniel, Chapter 12, verse 4.

He would judge the rich. Luke 6-24; Luke 1-53; James 5, 1 to 7; James 1-10; Jeremiah 17-11; Mark 10-25; Isaiah 24-21; Isaiah 5-8, 9.

Christ came and forgave our sins. Mark 3-28; 1 John 2-12; Hebrews 10-17; Jeremiah 33-8.

What is God going to do with Jacob? Jeremiah,

Chapter 51, verses 19, 20, 21, 22, 23; Ezekiel 3, 17 to 22.

As I have said before, I am that man God has chosen to carry out His great work and to write the law very plain. Mark, Chapter 3, 28-29; Acts 3, 23; Exodus 23-21; Colossians 3-25.

I will reprint what Tolstoi said in his prophesy is true. Every word except two words. You will note in reading it. He wrote it as near as I can find out about 1902. Two years before he died. He said he was a Mongolian slave. But I am an American slave.

I am the one he wrote about. I had written the Glimpses of the Twentieth Century and Mysteries of God Revealed. I could not realize then I was the one as the book shows you. Leo Trotzky is the Napoleon of the North. I said I was an American slave. Let's see, what was the last curse Moses gave on Mt. Horeb? It is fulfilled now; we are slaves to the money powers, are we not? The man that has his money invested in stocks and bonds will not be worth the paper they are written on. Deuteronomy 28-68.

I said the seventh and eleventh chapters of Daniel were the prophesies of the United States. I wrote it twenty years ago. There were two very important prophesies that had not happened then. I did not understand them then. After the United States took many isles of the sea, when we took the Philipppines from Spain. Then you will notice Daniel, the 11th chapter, we come at the South Country with many

chariots, horsemen and soldiers and with many ships and pass over that war; when we went to Mexico we massed our army on the border. Our ships went to Vera Cruz somewhere there.

Then bad tidings from the East. Then we sent our men to France.

Next we will come to an end of the United States. I said I would write an addition in ten years; you see it took more time than I comprehended it would take. I could not write until this world war happened. I said this government would come to her end.

I mean the Money Power must come down and repudiate the world bonded indebtedness. That is what is going to happen. In sixteen years or less we are going to win by a free ballot. God will come in and obtain the Kingdom Peaceable by equal taxation. The man that has his money in stocks and bonds and mortgages pays no taxes. But the poor man that has a little home is taxed. He has no income from it. It depreciates in value every year. This great day is called the day of restitution. All things made equal. Man will get what he produces. One man's time is worth no more than another. Do you get me?

I could find many places in the Bible where it speaks about the man that gets his dishonest riches. I will just give you one. Jeremiah 17-11; Jeremiah 5-26 to 31. Who are they that set traps and snares? Private corporation, money power who make laws to benefit themselves and then say the Lord is with

us. Jeremiah 12-12; Jeremiah 23-5; Habakkuk 2-14; Zechariah 11-16; Malachi 3-1, 2, 3; Malachi 3-16.

This is the Book of Remembrance or the Book of Life. This is the book mentioned in Zechariah 5-1, 2, 3, 4. This book is the curse that goes all over the earth. This the book mentioned in Hebrews 10-7, Revelation 20-12. The preacher tells us we are under the law. Not so; we are not under the law, but under grace. Romans 6-14. Now when you see the desolation and not a public utility wheel roll on the Sabbath day we will have the law. Then look out.

What is the desolation? When you see these present cities desolate. Their great skyscraper business buildings, manufacturing plants, great mansions of the rich vacant. This is the lesson God is going to teach mankind. Then the world will know God and will know that God gave me power to write this Book of Remembrance.

It is not the will of God that any one should be lost. When we get this great co-operative system going of helping one another instead of living off of one another every one will get what he produces. We will hire those that need work, we will have a system of money you cannot steal, you cannot gamble it off, you cannot get something for nothing, you cannot smoke it up, you cannot buy that which has been stolen, you cannot give it away. If it is burnt up you can get it again. Then our pretty girls will never go wrong. Then every man and woman will know their place and a highway will

be there. Though you are a fool you cannot go wrong. Then we will have Heaven on Earth. What is Heaven? Perfectness and happiness where there is no sin or sorrow. Hell is just the opposite, sorrow, trouble, heartache, going to jail, murder. That is all the hell there is. Jonah was in hell when he was in the whale's belly; he was in trouble. David said God had saved him from the lowest Hell or the worst trouble. We all have our Hell, some have more than others. There is no Hell or Heaven after death, but God has had this Hell fire preached to keep these weak-minded people in fear as we teach our children to fear. God only meant it for a rod of correction. He knew what was best for mankind. No one has been lost.

Now when these prophecies have been fulfilled and you see the desolation then we will have the law. Then we will be under the law. What will be the punishment? I will tell you, dear friends. Revelation 21-28. All mentioned in this verse, last clause in the verse, which is second death. The whole world has got to come to the Bible and its teachings. On the other hand, the world has got to come to the spiritualist idea after death, which is the second death, the death of the spirit and you will be no more. First death, our body, all have sinned. The soul that sinneth shall die; we all have sinned.

What is a whore monger? All who commit adultery, who is not in wedlock, man or woman. God is not a blood-thirsty God as some would have Him. They will have plenty of warning. You will only

have to look at these great skyscrapers desolated; you will know that God still rules the universe. I call your attention to Revelation, Chapter 2, commencing at the 18th verse. This is the Spiritualist church; notice it is very plain in the 23rd verse. I will kill her children with death (second death). Now this is worse than Hell fire.

What is a thief? This takes in a great many things. First, the man who does not pay his debts. Second, any one who takes something which does not belong to him. Any one who causes a loss to his neighbor. Any one who makes false promises to get money or anything else. Any one who is working for another and kills time and does little, and does not do what he can. Any one who knows about some one else taking something that belongs to some one else. Any man or woman who betrays one another for the purpose of gifts or money or marries for the same is a thief and a robber. In case of separation or divorce woman has no right to his property before marriage (in the shape of alimony); any one aiding or abetting by the power of law to take it is a thief.

I have defined a thief pretty well, and it is up to every one to look out for himself after we have the law. II Peter, Chapter 14, 17th verse. For the time has come that judgment must begin at the house of God, and if it begins first at us what shall the end be of them that obey not the gospel of God? Second death, death of the spirit. Blessed is he that died before the law was fulfilled of such that has

part in the first death, cursed is he that partaketh of second death. I call your attention to Revelation 21-8. Remember, if you do not worship God you are worshipping idols, such as land, houses, money, women or profession, trade or education; these are all idols or other gods you may call them.

When God sets up his system through his servant Jacob, He will have no use for the college bred man or woman. God is coming to help the poor and those that are in bondage to the money power. Isaiah 25-5, 6. What does God say about His servant Jacob? Isaiah 11-1, 2, 3, 4; again Isaiah 14-1, 2. My blessing, Isaiah 49-23; Isaiah 54-17; Isaiah 60-22; Jeremiah 23-4, 5, 6.

What is a murderer? Any one who kills a human being, when not in defense. No one but God will be the judge. Better to lose your body and not your spirit. What is the law to the soldier (policeman, guard or detective)? Do violence to no man. Mob rule is the worst murder there is. Then take warning, dear friends, it is the will of God that no man have part in the second judgment (second death). Remember, everything will be cut off according to this little book. I have the key to many things in the Bible; they will be made known from time to time.

Now, dear friends, I will ask you to search the Scriptures for yourselves. I expect to have a press some day, that all the dark questions will be answered. I might say many things now. Now, friends, from the time this great enterprise is set

up, it will take three and one-half years before the world will acknowledge it to be from God. Daniel 12-11. What does Jesus say about this man when the Comforter shall come? St. John 14, 26; chapter 15, 26; chapter 16, 8, 13, 14, 15.

Even the mysteries which hath been hid for ages and from generations, but now is made manifest to His saints. Colossians 1-26.

For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin. Hebrews 10-26. Judge not one against another, Brethren, lest ye be condemned. Behold the Judge standeth at the door. James 5-9. And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. I Peter 5-4.

Glory be to the Father forever. Amen.

JACOB M. FRAZER,

January 13, 1921.

The Son of Man.

TOLSTOI'S PROPHECY IS NOW FULFILLED A REVELATION

Given by Count Tolstoi

This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name: “**Commercialism.**” As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms. And behold, she has three gigantic arms with three torches of universal corruption in her hand.

The first torch represents the **flame of war**, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears **the flame of bigotry and hypocrisy**. It lights the lamps only in temples and

on the altars of sacred institutions. It carries the seed of falsity and fanaticisms. It kindles the minds that are still in the cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle-fields.

But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era for the Old World. There will be left **no empires and kingdoms**, but the world will form a Federation of the United States of Nations. There will remain only four great giants—the **Anglo-Saxons, the Latins, the Slavs and the Mongolians**.

After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. **Humanity is without the**

moral feeling. But then, a great reformer arises. He will clear the world of the **relics** of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. **He is already walking the earth**—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relations between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. **Only small spots here and there have remained untouched** by those three destructive flames.

The **anti-national wars** in Europe, the **class war** of America, and the **race wars** in Asia have strangled progress for half a century.

But then, in the middle of the century, I see a hero of literature and art rising from the ranks of the **Latins** and purging the world of the tedious stuff of the obvious. It is the light of **Symbolism** that shall outshine the torch of **Commercialism**.

In place of polygamy and monogamy of today, there will come a **poetogamy**—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion.

There will be a time when the world will have no use for **Armies, Hypocritical Religions and Degenerate Art.**

Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body.

I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of "**Commercialism**" and a new history begins.

BOOK OF LIFE

A Glimpse of the Twentieth Century

AND THE MYSTERY OF GOD REVEALED.

Written December, 1900.

CHAPTER I.

I have read a great deal in periodicals and in newspapers concerning what the twentieth century will bring forth. Science or scheming has done a great deal in the last hundred years, but the twentieth century will bring forth more than the last hundred years, and far more brighter to the world. What has science done for the people of the world the last hundred years? On the one side it has brought forth many great inventions to increase the wealth of a few. On the other side, it has made slaves of human souls and brought pain, sorrow and hunger to the laborer. But I tell you, dear reader, there will be a grand change this century.

It seems to me at this age of the world, with so much enlightenment, that there should not be so much sorrow, pain and hunger. There is more bloodshed than there ever was before. Why is it? Just think of all of the people that have actually starved to death in India in the last eighteen months. India, as we all know, belongs to one of the most enlightened nations of the world. What can we think

of such Christianity as that? When the missionaries made a call for help, America was going to send corn and wheat, but no, they said, "We want money, we have plenty of grain stored away." What do you think of people starving to death in the midst of plenty? Don't you think it is time for a change? Why are we having so much bloodshed at this age of the world, with so many Christian nations in this great world? It is worse than it was two thousand years ago. People did not know any better then, and they know less now. It looks that way. It is because there are more heathen today than there were two thousand years ago. Why is it so? Does not the Bible say, "They shall wax worse and worse until the last days?" Did not God promise the fruits to the man that labored? Are we getting it? No, and never will get it until we make a change. There will be a grand change in this century. We have to let the god of riches alone. We all are like sheep that have gone astray. We all come into this world equal, we leave it equal, and God wants us to be equal here. Are we equal? No, some have houses and land, some have none. Some have plenty to eat, some have none. Some live in plenty, and some are starving to death. What does it all mean? It is because we are all serving the god of riches, not the God of love. Love our neighbor as ourselves. We all want something for nothing, and most get nothing.

What is science? Science is nothing but scheming

to get something for nothing. Did not God say we should earn our living by the sweat of our brow? Who is the honest man? The one that toils or the one that lies awake at night thinking and planning to beat some one, or make something on a trade without labor, or forming trusts and making big profits out of the ones that toil? Why have all these great inventions been brought about? They tell you for the good of the people. It is only for the good of a few. Now, the time is coming this century when the people will have the good of all these inventions. What brought out these inventions? Nothing but the greed of gain. It was not science; it was just scheming,—getting something for nothing. We have to stop all this if we expect the God of heaven and earth to bless us. We have made images out of our work. We bow down to them daily. This is why the God of heaven and earth has forsaken us. We toil and another reapeth. The twentieth century will bring forth to the laborer the well earned fruits of his labor, and drink to the man that is athirst; rest, joy and peace and happiness to mankind.

It seems to me the world has gone astray. Why has God forsaken us? Because we have forsaken Him. We must return to Him. Who is to lead us back? We are to turn back ourselves. Let the god of riches alone. Does not the Bible tell us, “Give to no man who is not worthy of his hire?” Who are they? Any man who is able to earn his living by the sweat of his brow. The preacher, doctor,

lawyer, merchant, mechanic and all speculators—the ones who are trying to make money by their smartness. Their images have made them better than anybody else. Their time is worth no more than anybody else's. We have to get rid of this image before God will help us. The time is coming in the twentieth century when we will receive the same pay for labor. We are bowing down to some one's image every time we patronize them. Does not God forbid us to bow down to any other image than the God of heaven and earth? The time is coming in the twentieth century when we will not bow down to the preacher, doctor, lawyer, merchant or the speculator. My God, hasten it on soon! The time is coming in the twentieth century that everybody will acknowledge the great God of heaven and earth, the Creator of all things. The twentieth century will create all things anew. The old way will pass away and the people will have new ways. The time is coming in this century when mankind will not hunger or thirst any more. Will not this be a perfect heaven on earth? Do we not read in Revelations that there is to be a new heaven and a new earth? The old ways will pass away and things will become new. The time is coming in the twentieth century when the people will own everything. The people will enjoy all the great inventions. We will not have to pay tribute to Caesar any more. This will be a happy world to live in then, when every man does his share of work. The time is coming in this twentieth century when the rich man

will have to do his own work, or die in his own filth. The time is coming in the twentieth century when gold and silver will not buy bread or things to eat, houses nor land. What a terrible time this will be to the rich! Blessed be the poor! they shall see peace and happiness on this earth. The rich will hide away in everlasting scorn. They shall see their sins heaped upon them whereby they have got their dishonest gains. They have sold human souls for gain. They have laid snares for little children and have fallen therein themselves. In that day they shall know there is a God of heaven and earth and a creator of all things. May the time hasten on that we may all know that there is a God of heaven and earth! As we read the prophets in the Bible, they tell us we will know the Lord of heaven and earth in that day. What day? In the day of trouble, when that great day of desolation spoken of in Daniel the Prophet (last chapter of Daniel) shall come. Oh, what foolishness to gain the whole world and lose thine own soul! The Bible tells us it is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven. This is in plain words from Jesus direct, and how the ministry try to get around it! Why do they try to whip around the stump? Why don't they preach Christ? They are so afraid the rich man would not uphold them. Does not Christ tell us that he who tries to get in by some other way is a thief? The Bible warns the rich man all the way through it in different language.

Are you ready for the second coming of Christ, are you ready? Read James, fifth chapter, first six verses:

“Go to now, you rich man, weep and howl for your miseries that shall come upon you.

“Your riches are corrupted, and your garments are moth-eaten.

“Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

“Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

“Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter.

“Ye have condemned and killed the just; and he doth not resist you.”

In the twentieth century the churches of all denominations will all pass out of existence. What a terrible day that will be! The church that is supposed to have the candlestick or the light of the world. Why is such a calamity to come upon the church? Because they have made merchandise out of God's Holy Word. They do not preach Christ. Read Revelation, second chapter, first six verses:

“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars

in his right hand, who walketh in the midst of the seven golden candlesticks;

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars;

“And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

“Nevertheless, I have somewhat against thee, because thou hast left thy first love.

“Remember, therefore, from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

“But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”

Now, dear readers, I want to state right here that I am not an educated man or writer, or any smarter than any one else, and do not ask you to believe all I say until these things have come to pass. I am not a Bible student, but by some means or other I have taken up this subject. At present I am not able to get around very fast. I just thought why could I not write a book on this question, but I think if you are a Christian and are not trying to make a living out of your Christianity, you will think somewhat as I do. I do not mean to ridicule the church or anybody. I am simply going to write the plain facts of the Bible as I see them. But it does seem to me if I were a great preacher I would preach differently from what our ministers do. I

only wish I had an education so I could write a book that was worth reading. Of course if I do get up something in the shape of a book, I do it partly to make an honest living, and I will assure you I will put all into this great work to bring about my ideas.

I have left my subject somewhat, but I hope you will excuse me for taking up a few lines about myself. But you know if you have read novels or any kind of literature, they make it just as long as they possibly can. I know I could tell it all by using just about one-quarter as many words as I have used, but such is life in the far west.

Now, I am going to give you my views on some portions of the Bible. I hope you will pardon me if I think differently from you. Now, as to that part of Revelation which I have written down—chapter two, the first six verses—the first Christian church was the only church in those days. The different denominations sprang from it. There is only one church in my estimation and that is spoken of in Revelation, third chapter, eighth verse. Now, as we read Revelation, it says: “It must shortly come to pass.” Now, as to this first church spoken of in Revelation, second chapter, first verse, it is supposed to have the light of the world. Christ says: “Repent, or I will take thy candle stick away from that church. Repent and return unto thy first love.” What is “the first love?” You must preach Christ for the love of Christ, not for the love of money. We used to have ministers who would work

all the week and preach on Sunday for the love of Christ. The idea that this or that church is right and all the rest are wrong, is all bosh. There is to be no favored church. In that day everybody worships God from his own place. Now, taking the facts—He is going to do away with all churches. The so-called churches have made an image out of the gospel of Christ. They have made merchandise out of God's law. Too many are trying to make a living out of it. That is why God is going to do away with the churches. But I do not ask you to believe me until you see it come to pass; then you will think of these things. I have other reasons for thinking He is going to do away with the churches. We have four other beliefs that are general. There are none of them right. Any one who loves his neighbor as he does himself, whether he belongs to some church or not—if he is an infidel and has charity for those in need, that is the spirit God wants us all to have.

Now, God is going to establish His church in the twentieth century, to which all Christians, infidels, spiritualists, Jews and all others will belong. Will not that be a glorious day? Now, as to the Bible, I believe all of it. I compare the Bible to a workshop; everything has its place when needed. Isaiah, the prophet, reads as though at some time or other He will raise up a great servant who is to explain all the dark sayings.

I will not dwell upon the churches too long. I will give one other reason why God is going to do

away with the churches. We know the Jews were the favored ones at one time, and they think so yet. Now, the Christian churches think they are the favored ones. But not so. No one should believe that he is going to be the favored one. When this good servant comes, he is going to make all things new. He will take some of all beliefs and put them together so we all will have some of our ideas correct. I may give some more ideas why the church is going to be done away with later on.

I will take up the next church in Asia and give you some ideas about it. But it is not altogether clear just what it is. Revelation, second chapter, eighth verse:

“And unto the angel of the church in Smyrna write: These things saith the First and the Last, which was dead, and is alive;

“I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.”

This is the Jewish church. Now, you see, God only asked them to be faithful unto death and He will give them a crown of life. They are partly right; there are none of them lost, if they did crucify Jesus. Did not Jesus say on the cross, “They know

not what they do?" It had to be so, that the Scriptures might be fulfilled. Now, if God made them so that they had to crucify Jesus, do you suppose God is going to put them into everlasting punishment? Do not think it for a minute. God is an almighty merciful God. He will punish no one who does not know these things. It looks as though the Jews did know. They are not to know until the last days and then they will know all things. Now, the Jews are looking for that great servant who is to establish God's kingdom on this earth. Ah! dear friends, God is going to establish that great kingdom in the twentieth century. This kingdom that He is going to establish is not going to be like the Jews would have it. It will be a kingdom for the poor. Did not Christ do everything He could do for the poor and afflicted? He will receive the poor first this time, or the poor will receive Him first, this time when He comes. I am afraid some of our Christian friends will be sadly disappointed when He comes the second time. They think they will be the only ones who will be saved. Did not Jesus go to prepare a place for us all? He died for all. We were not to know these things until the last days. If there is a veil over the Bible, we are not to blame for our sins. God made us this way. Do you suppose if He made us to sin that He is going to punish us? Christ died for all of our sins. We do not have to bow down to any church to be saved. Now, God is going to take away all these wicked ways of the world in the twentieth century. He is

going to open the prison doors and let the world know that He is the God of heaven and earth, in the twentieth century, and every knee shall bow down to Him.

I will take up the third church in Asia. It seems to be the largest church of all—what the Christian churches term the heathen doctrine of Buddhism—that worship idols made with hands, such as the Chinese joss or god; or worldly people, I would call it, who worship money, houses and land and so on. Revelation, second chapter, twelfth verse:

“And to the angel of the church of Pergamos write: These things saith he which hath the sharp sword with two edges;

“I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

“So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.”

I cannot say much about this church. God does not say He will punish them. He only asks them to repent. They do not deny God, but they run after things of this world. They believe in charity.

Now, the fourth church in Asia has spiritualism as a belief. Read it carefully and see if you do not believe as I do about it. Now, spiritualism is handed down to us in the Bible. What for? It is the only place that teaches us that there is a hereafter. It shows us that we have a life beyond the grave. Now, when we die we all go to the spirit world. The spiritualists drop it there and go no farther. They deny God Almighty. God is not going to punish them. Revelation, second chapter, eighteenth verse:

“And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

“I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a medium, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

“And I gave her space to repent of her fornication; and she repented not.

“Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

“I will kill her spirits with death: and all the churches shall know that I am he which searcheth

the reins and hearts; and I will give unto every one of you according to your works.

“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

“But that which ye have already hold fast till I come.

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

“And I will give him the morning star.”

This church, or spiritualistic belief I call it, has great charity. Everybody knows it to be a fact. Some of the great learned men of these times say there is something to it. They have a perfect right to their belief. They get it from the Bible. Now, Jesus wants them to hold fast until He comes. He will put no other burden upon them, and I fairly believe when we all acknowledge God to be the God of heaven and earth, we will be able to see them that have gone on before. Will not it be a heaven on earth?

In reading about this church, we find these words, “He that overcometh, will I give the morning star.” What does that mean? He shall rule all nations with a rod of iron. It seems as though this great servant spoken of in Isaiah will come out of that

church. He will tell us all things. He is coming in the twentieth century. Do you think you will get to see him? I wonder if he will think he is any better than anybody else? Read Isaiah and see what kind of a man he is to be. Commence at the forty-third chapter of Isaiah. See what he shall do. He will open the prison doors and publish the good tidings of our Lord Jesus Christ. He will loose the seals on the Bible (Lamb's Book of Life), spoken of in Revelation.

The fifth church in Asia is the wicked man in sight of the people. See Revelation, third chapter, first verse:

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead.

“Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

“Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name

out of the book of life, but I will confess his name before my Father, and before his angels.”

The Christian churches say the wicked man will be punished and will have no part in heaven. Now, let us look at what Moses said on Mt. Horeb, Deuteronomy, twenty-ninth chapter, fourth verse:

“Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”

Now, if God made us not to understand, is He going to punish the wicked? If He does He is not a merciful God. Now, Ephraim represents the wicked man in the sight of man. Read Hosea. This book represents the wicked in sight of man. What does he say about them? See Hosea, seventh chapter, last part of the thirteenth verse: “I have redeemed them.” What do you think now? Jesus died for the sins of the world. Jesus said, “I will ransom them from the power of the grave,” and again, “I will redeem them from death,” and “I will heal their backsliding, I will love them freely for mine anger is turned away from them.” Have you ever considered what made men wicked,—what is the cause of it all? We call them criminals. Now, we will take a boy, for instance—he is an orphan; he goes to the orphans’ home; he gets to the age of about twelve years; then they try to make him earn his living; they probably thrash him; he runs away; he gets to town; he gets hungry; he begs for something to eat; maybe they will give him a crust of bread and maybe not; he strikes a rich man’s

place; they call the police; away he goes to jail; then they send him to the reform school; then he begins to hate everybody; he runs away again; he does not beg this time—he steals to get something to eat; away he goes to the penitentiary; he tries to get away and kills an officer; then he is hanged. Is he then a wicked man? He is not a wicked man in sight of God. Who is the wicked one? I think it is the one that called the police. What caused the boy to be an orphan? Suppose it was whiskey; his father drank himself to death or caused disease of some kind; crazy maybe. Who is the cause of the orphan? It is the business man that upholds the liquor traffic, or rich man who is in the wholesale business of liquor. He is the wicked man. They are the wicked in the sight of God. They shall utterly be consumed off the face of the earth. What does Amos say? He is writing about the rich or business man. See sixth chapter of Amos, seventh verse: “Therefore now shall they go captive with the first that go captive.” Now, read Amos carefully and see what the judgment of the rich is to be. It is to the rich all the way through. Nahum compares them to lions,—second chapter, eleventh verse. What does Micah say about the rich—chapter six, verse twelve? Read it. What does Zechariah say about the rich? He compares them to the heathen—Zechariah first chapter, fifteenth verse. What does Isaiah say about the rich? He compares them to great men—Isaiah, second chapter, ninth verse. Judgment of the rich—Isaiah, fifth chapter,

fourteenth and fifteenth verses; Isaiah, fifth chapter, eighth and ninth verses. The rich man made poor—Isaiah, tenth chapter, fourteenth and fifteenth verses. The men who buy and sell are rich—Isaiah, sixty-sixth chapter, twenty-fourth verse. Now, to convince you who are the wicked men, just read what Jeremiah says,—Jeremiah, fifth chapter, twenty-six and twenty-seventh verses. Read Isaiah, seventeenth chapter, eleventh verse.

Now, dear reader, I think I have shown enough in the Scripture to convince you who are the wicked ones in the sight of God.

CHAPTER II.

You must not think the rich are the only wicked ones, but every one that sets a snare for his brother, or fellowman, to make something out of him without work. That hits everybody. The Lord said He could not find one, no, not one. We are all gone seeking after the things of this world. We are like sheep—all have gone astray. We are all for the dollar (or devil). We have made idols out of gold and silver. We have made images. We fall down and worship them. The minister has made an image out of his work. He is too good to do anything else. The doctor has made an image out of his profession; the smith has made an image out of his trade and bows down to it; the professor has made an image out of education; the workman has made an image, that is, the union; and in all business and whatever craftsmen they may be, they are all trying to beat one another and call it an honest deal. I will just refer you to what Isaiah says about the smith and the carpenter,—Isaiah, chapter forty-four, commencing at the ninth verse and extending to the twenty-first verse. They all think they are too good to work for small wages. These ideas must all come to naught. One man's time is worth no more than another's,—king, president, lawyer, governor, judge, doctor, professor, preacher or mechanic. The time will come in the twentieth century when they will have to work for a living, and then they will only

get pay for the actual work they do. The time will come in the twentieth century when we shall not have to pay to keep up a lot of government officers. We will have free trade—what we cannot raise will come in as free as water. Every country will make what it needs at home. All competition will be done away with. There will be one mighty trust that will swallow up all other trusts—it will be a friendship trust, a brotherly trust, a trust in our heavenly Father. He will wipe away all sorrow, tears and pain. We will all have to give up getting rich.

Now, I will come back to Revelation, where I left off. “And to the angel of the church in Philadelphia write; these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

“I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

“Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.”

This is Christ's church, the new church which God is going to establish in the twentieth century. This is the church that is spoken of by all the prophets. Samuel speaks about this church; II Samuel, seventh chapter, sixteenth and nineteenth verses: “house for a great while to come.” What does Micah say about this church? See Micah, chapter four, first and second verses. What does Haggai say about this latter house or church? See Haggai, chapter one, verse eight, and also chapter two, verse nine. Zephaniah speaks of it in chapter three, verse fourteen; “daughter” means the church; “Zion” means the world. You will notice all through the writings of the prophets, their language is figurative. “Daughter” is the church all the way through, except in a few cases. The “sword” is God's word. You will notice all the way through the prophets the “sword” is used, that is, God's vengeance. The Holy Bible, His word, is the “sword.” Ezekiel tells all about the new church, and the latter part of Revelation tells of the new Jerusalem. Zechariah saw a new candlestick that was to hold the light of the world. See Zechariah, fourth chapter, second

verse. Now, as I have explained, the first church in Asia has the candlestick that holds the light of the world, but He is going to take it away from the present churches and establish this new church.

Pardon me, I have gotten off my subject. I have said the rich man is the wicked one in the sight of God. I am not the judge. I will give you an example and you can judge for yourself. It is the man that sets snares for his fellowmen—Micah, second chapter, second verse. They are the wicked fellows. These are the examples. For an illustration we will take for a fit subject the city government of Los Angeles. They tax the people for expenses: they are extravagant; they create different funds—fire fund, park fund, salary fund, street fund, sewer fund, sinking fund, interest fund, and so on. The people are heavily taxed to run it. There is plenty of money in most of the funds. The salary fund—they know just what it takes for that. Those big, fat fellows get their pay in full. But the street fund is always short—the fellow that has to work every day for the city—no money in that fund. Then what is he paid in? City warrants at two dollars a day; then he has to find a bank and then he has to give fifty cents to get a dollar and a half. They dare not beat the big man that is elected to office or he would kick, but the poor man says nothing; he cannot help himself. This happens in every city on the face of the earth. Is that right? The office-holder gets his pay in full and the man that does the work simply gives the bank fifty cents a day for a chance

to earn his bread. Who is the wicked man in this case? Of whom is the Chamber of Commerce composed? The four hundred, the bankers, manufacturers, money loaners, business men; they run things to their own interest. What they say is law.

Now, for another example, let us take the county government in the state of Washington where I lived. How do they do business? I lived there for nineteen years and know just how things stand exactly. They ran behind always every year; county warrants were only worth seventy-five cents on the dollar; they bonded and raised money and warrants went to ninety cents on the dollar. That was all right; nobody kicked at that. Then came the boom; they built several bridges and got in debt again, and I guess they will never get out. Now, what I want to get at is this: They created a bridge fund, an interest fund and a sinking fund. Now, mind, you, our general expense fund was always behind; always plenty in the other funds. Now the county always had from twenty-five to forty thousand dollars in the local banks; our warrants all drew eight per cent; the people that worked had to take ninety cents on the dollar for their money; now, that gives the banker eighteen per cent on the county's money; or the people's money; now, our treasurer paid warrants about every quarter of a year; for back warrants he made a call; now, that gave the banker forty-eight per cent on the dollar on the people's money and not a dollar invested. Who is the wicked man in this case? Judge for

yourself. These are the men that lay snares to catch men.

Now, we will go a little farther in our national government. How do they do business? Of course unexpected incidents happen, as in the case with the war with Spain; the government had to bond; they asked the bankers to furnish the money; they took up the loan at three or four per cent, and then turned right around and deposited the bonds and drew out ninety cents on the dollar in currency to loan to the people at a rate of from ten to twelve per cent. Is that right? Our government could issue this kind of money without paying any interest on it, but the moneyed man is running things.

Now, we will take up the shipbuilding trust. Now, our government wants some big battleship built. I notice there are always about three at a time built. Of course it takes big capital to do this, and all these big shipbuilding concerns are together; the government calls for bids; they all bid twice as much as it costs to build the ships; one or the other gets the contract, of course. Which is the worst, these men or the man that robs some one for a few dollars, or the man that kills another in self-defense, because he knows that if he does not kill the man he will be killed himself? One man is hanged for a few dollars, but the one who steals millions is a good man.

The Lord will judge between fat cattle and lean cattle in the last days. And then our ministers will

accept this money that is stolen from the people and ask God to bless it. Just so some one else does the dirty work, they do not care where the money comes from.

The people must own all these things. They will own them all in the twentieth century. The farmer will get one dollar a pound for his wool and the clothes will sell for ten dollars a suit. This is what has to come about. We have got to get rid of the middlemen, or rich men, or the men who lay these snares to catch men. The farmer is the poorest paid man there is. They all want a fat office. That is why they are getting beat. Now, I raised sugar beets this year; I got four dollars and twenty-five cents a ton; the merchants get seventeen dollars for the sugar made from a ton of beets. Who gets the balance? The man with money, of course. Why do we patronize them? Because we have to and they know it. They have laid snares to catch men. When the people own all the manufactories and the stores, the farmer will get twelve dollars a ton for his beets. Then, where is the farmer who cannot make money at these prices? Just so in everything we buy. Say, for instance, a man has ten acres; every year twelve tons to an acre; that would be \$1440 every year. He could manure his land every year and pay his expenses and have \$1000 left besides. We will get this in the twentieth century.

Did not the Lord promise us the fruits of our labor? Are we getting them? No, we are not.

What is the matter? We are all trying to make something out of our brother, and the one who lays the largest snare catches them all. We have not followed the law of Moses. We must return to the law and the Lord will turn to us. What was the curse He put on us? That we would be slaves and bondmen, neither bought nor sold. We plant, some one else reapeth. Deuteronomy, twenty-eighth chapter, verse sixty-eight.

Now, dear friends, I am trading at a store. I have a family of four. It costs me about twenty dollars a month; the merchant has to have twenty per cent, that is what they calculate to get—a few things less and lots of things more. I should judge he makes gross off of me four dollars a month, or about fifty dollars a year. He has a big trade; he nets fifteen per cent.; that is thirty-six dollars a year clear cash, and I will venture to say he will average fifty a year to the family. Now, if he has one hundred customers, that is \$5000 a year clear cash. Now, suppose the people owned the stores, blacksmith shops, hardware and furniture stores, creameries, lumber yards—and I know the people do not trade half of what they buy here—but suppose they did all their trading here at one place, I venture to say the people would make \$20,000 a year. What would the people make if they had twenty stores? It would be \$400,000 a year, and if we only made ten per cent, it would be \$300,000 a year. Could we not build a sugar factory in one year? Now, friends, we would not have to have one dollar to start it. All we want

is for you to trade here and stick to it one year. You all have to pay up every thirty days. These wholesale houses only want a chance to sell, if they know they can get their money every thirty or sixty days. It would only take one year to get a footing, and when a farmer could make ten dollars more on a dry cow, three dollars more on a pig, and five cents a dozen more on eggs, he would be happy.

Now, dear people, can you not try one year? If we had a butcher shop and handled it on a ten per cent. basis net, what would a good beef bring you? Suppose you had a cow that weighed twelve hundred pounds, and there are plenty such; say, half lost, that leaves six hundred pounds at ten cents a pound average; that is sixty dollars. Now, twenty per cent. for handling it, ten per cent. cost and ten per cent. net, that leaves just forty-eight dollars for your dry cow. Do you get it? No; if you get thirty dollars you do well. Everything you have to sell would profit you in the same proportion. Then could you not pay the present prices for things you buy? I think so. Things will come this way in the twentieth century. Then you would say, "How would you start?" First, you would start like every other company. Start a stock company; incorporate any amount you feel like putting in—I would suggest ten dollars and no more to the man; after you get twenty-five or fifty subscribers, incorporate in your state; and your constitution, base it on equality; set your wages at a fair price, say your clerks two dollars, your managers two and a half a day. I

do not think there would be much pulling and hauling to get the job. In your constitution have it so that it cannot be changed or amended without every vote of the stockholders, and then if ninety-nine black sheep get in they cannot change it. Our forefathers when they started this government were all right as far as they went, but they are changed too easily. If it took every vote to change them we would have things different today. The sooner the farmers get to doing this the better it will be for them. Sooner or later God will help those that help themselves, and others beside themselves, and when they do start there will be weeping and wailing and gnashing of teeth.

You must have a leader; put some on in and give him a fair trial; say a year; stay with him; if he shows you a net gain of ten per cent on the business, he has done well; stay with him; keep him as long as he will stay with you. By the way, I have a constitution drawn up which is the just the thing. If you would like to hear about it, just address Jacob M. Frazer, Van Nuys, Cal.

We notice it said in the prophets that every one will worship God from his own place. This has a great meaning. This will be a happy world to live in when all the poor have a home of their own; a place where they can lay down and rest and will not have to worry over the next month's rent. What will the rich do when there will be no one to rent their buildings? There will be weeping and wailing and gnashing of teeth. The time will come in

the twentieth century that no man will receive any profit from land more than he can till himself. When these large farms are divided up there will be homes for millions of people. There is plenty of land for all if it were divided up right. The rich land owner will be glad to sell it at reasonable prices. If he does not the taxes will eat it up in a little while. In the twentieth century there will be no taxes, only a land tax. A man will not have to pay taxes on his improvements. There is no encouragement to improve property on a farm. It means more taxes, and such improvements as we need on a farm do not bring in a cent of income. Wherefore, it ought to be exempt from taxation. When we have equal taxation it will be on land graded to raw valuation. Then the land grabber will pay his share of taxation. But if a man works hard and puts out an orchard, he is taxed for doing it, and his neighbor next to him who has just as good as he, is not taxed one-half as much. Is this equal taxation? I think not. Why does our government tax the poor to run the national government? Why don't they tax the property? That would not be right for the rich to pay for running the government. The poor pay just as much as the rich. Is that fair? The rich may pay a little more. I am sure the poor would pay as much if they had enough to pay for what they could eat and wear. The rich put their surplus cash in bonds and have no taxes to pay, and the poor are taxed to pay interest to the money sharks. This is the kind of government all over the

world. I think it is time to stop such work. When such things are stopped there will be weeping, wailing and gnashing of teeth.

Did not God say, when the world had pain He would deliver his people. Were things ever darker than they are today? There is not enough gold and silver in the world to pay one year's interest on the bonded indebtedness. There is going to be a crash somewhere soon, and then there will be weeping and wailing and gnashing of teeth. They tell us we have prosperity in our land. Where is it? It is not on our farms. You can ride from one end of California to the other; you can not see prosperity anywhere on the small farms. The money lender will soon have them. Where is your prosperity? I'll tell you where it is: In the hands of the business men; they are raking in on all sides; it all flows to these clearing-houses; their profits are getting larger all the time. When shall the end be?

They will pull harder and harder, and then they will pull once too often, and there will be weeping, wailing and gnashing of teeth. They all will fall in their own snares, and then what? There will be weeping and wailing and gnashing of teeth. Our great writers tell us of the dark ages a few hundred years back. I tell you, dear reader, times were never darker than they are now to the laborer. Our factories are full of goods, our warehouses are full, the stores are full, and no room for more, and the people or masses have no money to buy. The farmer cannot make enough to pay taxes and get enough

to eat. What are they going to do? I tell you what we will do: We will let the speculator keep them; he may need them for himself. What does it say in Revelation:

“Nobody buyeth their merchandise any more.” Then there will be weeping and wailing and gnashing of teeth.

I wonder what the people will say about us 200 years from now, when they read the history of people starving to death in the midst of plenty and the laborer paying the banker fifty cents and a dollar a day just for a chance to earn their daily bread. God said we would wax worse and worse until the last days. The people 200 years from now will say there never was a bigger set of robbers ever lived than in 1900, A. D. Oh, what a record we will have. It is time for the end to come.

I have left the Bible quite a while, but I had to tell what would happen in the twentieth century. This is the seventh church in Asia. The one before was the latter church to be established. This one comes in after that is set up. There will be a class of people, good moral people, that will acknowledge things to be right and so on, but they are rich and well to do, but they lost a great deal in the crash. They do not worship God. Revelation, chapter three, commencing at the fourteenth verse, reads as follows:

“And unto the angel of the church of the Loadiceans write: These things saith the amen, the faith-

ful and true witness the beginning of the creation of God;

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

“As many as I love, I rebuke and chasten; be zealous, therefore and repent.

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

What do these verses mean? They mean it is a very dangerous place to be in. It is a very deep subject to go into, but it must be made very plain. God does not desire any one to be lost, but this class of people must come to their God while His hand is stretched out, still He is always ready to receive if you will only give your heart to Him. God will give you warning in sufficient time, for He is great and

a merciful God. As you read Romans, you get this idea,—he that has the law will be judged by the law. If the Bible is a sealed book, which it is without a doubt, we must read it with care. Now, when will this great desolation take place? The desolation will be in the twentieth century, and when His great servant comes and warns the people in due time, you will see him and know him by his works. Then you will have the law and you will be judged by the law. I will prove to you later on what I have said.

Now, as I have said, every city upon the face of the earth will be desolate in the twentieth century. I will prove it to you in the prophets. First, you must consider there were only a few countries at that time when it was written. Every country that was known is mentioned; history tells us they have all been desolate already, and our wise men will tell you it did not mean this day and age. I do not think they had pastors and ministers in those days either. But the prophets tell about them just the same. When the prophets wrote them, part was meant for them and most all for this century. The Jews were persecuted by those countries in those days. It was just meant to comfort them.

Why is the great desolation to take place? One reason is to teach the world such a lesson that it will never forget. Another reason is, they have built it with blood.

What is the most wicked business now-a-days? The church says it is the liquor traffic. God is going to cut three of the most wicked devices off the

face of the earth in the twentieth century. Liquors of all kinds, opium and tobacco. When they are gone the world will be cleansed. The prophets speak of the bloody city, built by blood. How are they built by blood? In different ways, one in the cursed liquor traffic. It is the worst of all. Our city government upholds it. They allow the dens and dives to run in broad daylight in many places. Now, God is going to punish such cities and towns by desolation. Do you vote for a party that licenses such traffic? Some of our richest men are at the head of this business. They do not care how they get rich. They sell human souls for gain. Widows and little children. In these cities is where banks fail and sweep away the earnings of the laborer. In the cities is where they teach for hire and judge for reward. In these cities is where they make laws to suit the business man. In these cities is where the speculator holds forth who would rob you in daylight. In the cities is where the lawyers practice; when a poor fellow gets in trouble they get all he has got and all that his friends will put up; and then the worst is to get clear if he has got the most money.

Such wickedness as this is why God is going to destroy these cities.

Nahum, chapter 3, first six verses. Micah, chapter 5, fourteenth verse. Isaiah, chapter 5, eighth verse. Isaiah, chapter 6, eleventh verse. Isaiah, chapter 10, third verse. Isaiah, chapter 23, seventh verse. Isaiah, chapter 23, eleventh verse. Isaiah,

chapter 26, fifth verse. Isaiah, chapter 27, tenth verse. Isaiah, chapter 32, thirteenth and fourteenth verses. Isaiah, chapter 33, eighth verse.

Judgment on the cities: Isaiah, chapter 34, verses 11, 12, 13, 14 and 15.

Not one of these shall fail: Jeremiah, chapter 4, twenty-ninth verse.

There are many other places I could refer you to—Daniel, chapter 12, eleventh verse.

Now, to prove to you it was meant for this century, note this: What did Jesus tell his followers? See Mark, chapter 13, fourteenth verse. Is this enough to make you believe it was not just for those old countries? Have we a history anywhere as a witness that there was ever an abomination or desolation anywhere? Now, read Daniel, chapter 12, sixth and seventh verses. How long shall it be to the end of these wonders? It shall be for a time and times and a half. The only thing to figure out is how long is a time. Daniel was written about six hundred years before Christ, and nineteen hundred years since Christ, making twenty-five hundred years. According to that, a time is a thousand years. Do you want any more to convince you? I say the Bible is a sealed book. Isaiah, twenty-ninth chapter, eleventh and twelfth verses, and Isaiah, fortieth chapter, fifth verse. The people were not to know these things until the last days. God has shut their eyes so that they could not see these things. Isaiah, chapter 44, verse 18, "Behold,

I will send you Elijah, the prophet, before these great and terrible days.”

The Bible is written in parables. Jesus says on that day He would speak face to face and not speak in parables any more.

What does Ezekiel say in second chapter, third verse? He speaks here direct to his servant Jacob: “I send thee to the children of Israel; to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day.”

Ezekiel, third chapter, verses 16, 17, 18, 19, 20 and 21.

These verses are the greatest in the Bible; here is warning to mankind.

CHAPTER III.

The Bible speaks of judgment. God has passed judgment upon man. That is the first death for our sins that we commit here on earth. When Adam sinned, death was pronounced upon mankind. The second judgment, man pronounces it on himself. When we have the law to go by, then if we do not follow the law, we are simply responsible to ourselves; we judge ourselves. God has nothing to do with it. If we do not that which is right, we will have part in the second death, which is no more. But I tell you, dear friends, no one will want to have to partake of the second death.

God has required of man a daily sacrifice from the beginning of the world unto the time all things be fulfilled, that the gospel might be preached to the world. Now, when he comes in every heart of man—which is called the second coming, but it is really the third coming—all things will be finished. The great judgment which God speaks so much about is judgment upon this earth; this great day coming soon, when He will establish His kingdom here on earth. The judgment upon man that has dishonest riches—when man will lose his wealth right before his eyes; as you have robbed you must be robbed.

In the twentieth century all the great railroads and large farms in the world will be sold for taxes. This great American enterprise (or the people) will buy them simply for taxes; then there will be weep-

ing and gnashing of teeth. That is when you will lose your riches in one hour, spoken of in Revelation. That will be the great and terrible day spoken of by all the prophets. Blessed are the poor; they will tread down the rich (or wicked); they will feed in fine pastures; none will want or hunger in the day of the great slaughter; they will eat and be full. Are you ready for the great time to come? God says it surely will come to pass. It will come quickly and none will escape. The man of wealth will hide away in rocks and caves and wish death, and none shall find it. Have you laid up riches for the last days? Your gold and silver are a witness against you. The world is asleep. God is going to wake it up in the next twenty years. It will come as a mighty flood; will sweep everything before Him (Jacob). Isaiah, forty-first chapter. When you read it you can understand a few things. Jacob will thrash the world when he comes. This chapter is speaking to the people down to the tenth verse; then He speaks direct to His servant Jacob; notice, twenty-first verse; produce your cause. He speaks direct to the learned men of the world; show your cause, tell us the things that must come to pass hereafter; declare the things to us that must be soon; let us know what will happen in the end; that we may know that ye are gods. Do good or do evil that we may know. Your works are as nothing, and the man that chooseth you will be in danger of eternal damnation. You have made images of your works of whatever craftsmen he may be and they

fall down and worship a god made with hands. Twenty-fifth verse. I have raised one up that declareth all things to come hereafter; a righteous man, he will rule the world and the law will go forth from the New Jerusalem. His fiery furnace will be in the New Jerusalem, and I beheld there was no man even among them who could answer even a word. Behold all works of men are vanity. Read Ecclesiastes: All the works of men are vanity. Every book in the Bible has a meaning at the right time and place; some are history, to show when the people sinned, God has punished; and when they returned he returned to them.

And the prophets tell us things that must come to pass. What must we do? Do these things no more and God will not remember them against you; return to Him and He will return to you. What things must we not do? We must quit trying to make a living off of somebody else's labor; quit stealing; quit robbing; quit murdering; quit swearing. We must establish equality between man and man; one man's time is worth as much as another's. We must work for ourselves—not for others, work by the sweat of our brow. We must quit trying to gain the whole world, if you don't you will lose your soul. We must get into some business of our own where they will not make 25%, 50%, 100%, and many 300%. This business is what God calls robbing. Are we doing these things? Are we in some business if we get a customer and we make enough off of him to keep us a month or more, such as doc-

tors and lawyers, this is robbing in the sight of God. Such work is wickedness in the sight of God. When Jacob starts this great American enterprise he will pay all men equal wages; he will hire the idle and those that need work, and no man will get work that has a thousand dollars cash or has an income of 25 dollars a month. He will go into all business of the world except liquors of all kinds, tobacco, opium and all games of chance. These are the filth of the earth and God is going to cleanse the world of these things.

Dear friends, cannot you support a company of this kind? When this great American enterprise starts it will do business on a ten per cent net profit. What are you paying now? You are paying three hundred per cent on sugar; you are paying four hundred per cent on your woolen goods; you are paying ninety per cent on your meats; you are paying two hundred per cent on your hardware; twenty-five per cent on all dairy products; twenty-five per cent on all your eggs; all your fruits, one hundred per cent; you pay on your flour, fifty per cent; on your coffee and tea, five hundred per cent; on your leather, one hundred per cent; on all your drugs, five hundred to one thousand per cent. When God establishes His kingdom He only wants ten per cent. Quite a difference in doing business. Which one will you support? When the people own all the railroads we will ride anywhere for a cent a mile. When this great American enterprise starts they will issue their own money; it will represent labor,

not speculation. A man cannot gamble it off. They cannot drink it up; they cannot give it to another; they cannot buy that which is stolen; they cannot spend it in the house of ill fame. A man cannot go wrong in that time. Oh! dear reader, are you a Christian? If you want to be just join this great American enterprise. Help yourselves, help others, help to take this wickedness off the face of the earth. Did not God say He would put the devil, Satan, and the old dragon in the bottomless pit and put a seal on him? Money is the root of all evil.

Dear parents and mothers that have children, can not you support an institution of this kind when we get rid of all these curses? Then you can say to your children, go out into this great world. They will not worry about them going wrong. This will be heaven on earth. May God hasten it soon. He will wipe away all tears, heartaches and sorrow. You will only have to do your part. Just send in \$100 and belong to this great stock company. You will only get eight per cent on your investment. When you die it is paid back to your heirs. The stock is non-transferable; it can not be bought and sold. The constitution of the company can not be changed only by every vote of the stockholders. It takes one hundred black sheep to change it, and then it has to be signed by the president of the company. When the producer becomes the merchant then there will be weeping, wailing and gnashing of teeth.

Send twenty-five cents to pay for printing and mailing, and I will send you a copy of the constitution of this great American enterprise.

As I have said, every book in the Bible is there for a purpose. What do we learn from Jonah? I will tell you: These prophets will never get out of the whale's belly this time to warn the cities; there will be no repentance of God this time as when the spared Ninevah.

Who are the false prophets? They are the preachers, that divine for money and teach for hire.

I have said that God was going to do away with the churches. I will show you some of the reasons why he is. One reason is that ministers have made merchandise out of God's law. They preach for the almighty dollar, and the one who can beg the most money gets the largest salary. They have fed themselves and let their flocks starve. They do not care how they get the money, just so they give it to the church. Micah, third chapter, eleventh verse:

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

The ministers departed from the law. Malachi, second chapter, verses 8 and 9:

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

"Therefore have I also made you contemptible

and base before all the people, according as ye have not kept my ways, but have been partial in the law.”

What does this mean? They bless those that give and curse everybody that does not believe as they do. Just before the sermon commences they say, “The Lord blesses a cheerful giver.” That means God has no use for a man who does not give. They preach to suit the ways of the people. It does not matter how they get money, just so they get some of it.

Now, when the church is done away with, the preachers will howl. Zechariah, eleventh chapter, third verse:

“There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.”

Ministers cut off—Zechariah, eleventh chapter, eighth and nine verses:

“Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

“Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.”

The Lord has cursed the preachers—Malachi, second chapter, second verse:

“If you will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already; because you do not lay it to heart.”

They preach to suit the people—Isaiah, thirtieth chapter, tenth verse:

“Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.”

The people say you must not preach anything that will interfere with our business, and they will not preach to interfere with his business.

I can find many more verses in the prophets that will show you what the ministers have done. I have got off my subject a little but, however, the church and the ministers will all go together. Now, you remember about the first church in Asia. It says, “Repent and turn unto thy first love or I will take the candlestick away from you.” What must they repent of? They must preach Christ for the love of Christ, not for the love of money. How does Ezekiel compare them and what they have done? I do not want you to take my word for it. Ezekiel, sixteenth chapter. This means the present church. You will notice it was born in Canaan. You will notice down to the fifteenth verse what God thought of it. When the church got strong, it was the church that saved, not God. You will notice in the twenty-fifth verse that it opened the door to every one that passed by. Any one who joins the church and acknowledges the creed and burns incense to it(or gives money to it). Notice the forty-fifth verse—as the church is so are the church members. Forty-sixth verse: “And thine elder sister is Samaria” . . . was the Jewish church. The present church is worse

than the Jewish church—forty-seventh verse. Now, the Jewish church is as Sodom, and He took it away as He saw good—forty-ninth and fiftieth verses. Fifty-first verse: “Neither hath Samaria (or Jewish church) committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.” Fifty-second verse: . . . “they are more righteous than thou.” (the Jewish church). You notice in sixty-first verse: . . . “thy younger sister.” What does this mean? It is the new church. Christ’s church that is to be established in the twentieth century. The Jewish church is as Sodom to God. He does not recognize them. It is passed away forever. The present churches will be as Gomorrah, will pass away and be no more. Now, I think this sixteenth chapter has explained the church better than I can.

Now, read the twenty-third chapter of Ezekiel. What does he say about the churches here? This chapter means the Jewish church and the present churches. Read it carefully. You can understand it. He compares them to two women. This one ought to be enough to make a dog sick. The worldly people look at the churches in the same light. No wonder it takes three thousand sermons to convert one person. At first there were three thousand added to the church in one day. That was the day of Pentecost.

Now, I call your attention to the Lamentations of Jeremiah, first chapter, first five verses. It means

the cities that have become desolate. From the sixth verse is the destruction of the church. Remember “daughter” here is the church; “Zion” is the world; “Judah” represents the rich. The first two chapters of Lamentations tell of the destruction of the present churches, except the five first verses. Lamentations, fourth chapter, third verse—how is the church become? The church of my people has become cruel. Sixth verse—what does that mean? The punishment of the present churches will be greater than Sodom and her iniquity.

Now, I have said God would raise Him up a servant. Now, every prophet has a name for him and Revelation has a name for him, too. Jesus speaks about him as the Comforter and he will be the revealer of all things. That is, he will make the Bible so plain that a man that runneth can read it and understand it, and he will show us all things that must come to pass and make things right between man and man. We never hear our preachers say anything about him. He is mentioned from Genesis down to Revelation. The Revelation is so plain. These things must shortly come to pass.

Now, to get the understanding of all these things you must read the Bible every day, and God will give you understanding just as he has me. Everything I have said I have got it from reading continually. Now, I will refer you to a few passages where Jacob is mentioned—Isaiah, forty-third chapter. You will notice what he says to him. Now, he is speaking directly to him here. Read first six

verses, then commence at twenty-second verse and down to the twenty-eighth verse; commence at the forty-fourth chapter down to the sixth verse; then commence at the twenty-first verse and the twenty-second verse, forty-fifth chapter, down to the fifth verse and fourteenth verse; now, commence at the forty-eighth chapter, fourth verse down to the thirteenth verse, seventeenth verse down to the twentieth verse; commence at the forty-ninth chapter, sixth verse, last clause in the verse; commence at the twenty-third verse down to the fiftieth chapter; commence at the fifty-first chapter, fifteenth and sixteenth verses; commence at the fifty-fourth chapter, fourteenth, fifteenth and seventeenth verses; commence at the fifty-eighth chapter, eleventh verse down to the fifty-ninth chapter; commence at the fifty-ninth chapter, commencing at the first clause in the twenty-first verse and the balance of the verse.

These verses I have referred you to are directly to his servant Jacob. It shows you what kind of man he has been and what he will be. Now, God says He will be with him and lead him and the things he will do, and in the rest of the verses he is speaking to the people of this day and this age of the world. It was written for this time and no other. He speaks directly to Jacob in a few places in Jeremiah and one or two other of the prophets.

Now, turn back to Isaiah, forty-first chapter, and see what He says to him there. Commence at the eighth verse down to the seventeenth verse. You

see when he comes he will rule the earth with a rod of iron or a strong hand. Revelation, second chapter, verse twenty-seven; Revelation, twenty-sixth verse—rule all the nations. Let us notice what he will do all through the prophets. We will commence at Numbers, chapter twenty-third, verses seven, eight, nine and ten; again in twenty-third and twenty-fourth verses; twenty-fourth chapter, verses five, seven, eight and nine. Jacob is king,—1 Samuel, twenty-fourth chapter, tenth verse; Jacob as a faithful priest,—1 Samuel, second chapter, thirty-fifth and thirty-sixth verses. What David saw,—1 Chronicles, sixteenth chapter, commencing at the thirteenth verse down to the thirty-sixth verse. What does Zechariah say he is, third chapter, eighth verse? What does Isaiah say, forty-second chapter, first verse? Isaiah, chapter forty-nine, verse six. Jacob as a prophet,—Jeremiah, first chapter, fifth verse; Malachi, chapter four, verse five. Jacob as a lion, Jeremiah, fourth chapter, seventh verse. Jacob as a prophet, Jeremiah, chapter twenty-eight, verse nine. Jacob as a lion in Revelation, chapter five, verse five; again in Revelation, chapter twelve, verse seven. Jacob is called Michael here. So you see he is called by many names. Jacob is called the Son of Man in a great many places. What does Jesus tell us about the son of man, Matthew, chapter twenty-five, verses thirty-one, thirty-two and thirty-three? Matthew twenty-fourth chapter, forty-fourth verse. Matthew twenty-fourth chapter, thirtieth verse and thirty-

ninth verse. Now Jesus tells us here in the twenty-fourth chapter of Matthew about this great day,—commencing at the thirtieth verse down to the twenty-fifth chapter. Jesus speaks of desolation in Mark,—then shall the end be. End of what? Some people think it will be the end of the world. Then shall the Bible be revealed and the wicked ways of man be no more.

Now, dear people, have we not had all the signs that Jesus said we would have? Signs from heaven—the sun should be darkened; should have great earthquakes, pestilences and famine in divers places; and the stars would fall; that generation would not pass away till these things would be. Then the parable of the fig tree. When it putteth out leaves you know that the spring is nigh. Then you know that the time is here. All the signs have come to pass, except the desolation. Desolation will be completed in 1970. Oh, how many are ready? This old world is asleep. Did not Jesus tell you to watch? You know not what day, hour or year he cometh. Oh, how many thousands have piled up riches to vanish before their eyes! You will notice in St. John, chapter fifteenth, verse twenty-six,—the Comforter, he shall teach you all things (Jacob) and bring all things to your remembrance. What else will he do? Isaiah, chapter forty-fifth, verse thirteen. He shall build my city (New Jerusalem) and he shall let go my captives (the poor and those that are in prison), not for price or reward. Jacob to bring good tidings,—Isaiah, chapter fifty-two, verse seven:

“How beautiful upon the mountains, (this great country of ours), are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion (world), thy God reigneth. Jacob will deal prudently with you. Isaiah, chapter fifty-two, verse thirteen and verse fifteen. He shall sprinkle many nations. Just notice Jeremiah, chapter one, verse five, last clause,—“and I ordained thee a prophet unto many nations.” You may read down to the eleventh verse. What shall he do? Tenth verse: “See, I have this day set thee over the nations (all nations), and over the kingdoms (all kingdoms), to root out, and to put down, and to destroy, and to throw down, to build, and to plant.” Just notice again, Jeremiah, chapter twenty-eight, verse nine,—“The prophet which prophesieth of peace (Jacob), when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.” Please excuse me for putting the same verse twice, but I have authority to use them many times if I choose. Where do I get the authority? Isaiah twenty-eight, verse ten,—“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”

Read Acts, third chapter, commencing at the nineteenth verse, and the balance of the chapter. Notice the twenty-fourth verse in particular. It says from Samuel down; but we must go back to Genesis, when Jacob blessed his sons and told them what

would happen in the last days. When Shiloh comes then would be the gathering of the people.

Now, as you read Isaiah, everything that is here shall come to pass this century. It was written for this century, except a few places; as I have said, it was written to comfort the Jews. When you get the key to Isaiah and read it in the light as I do, you will understand just as I do. God will put it in your hearts. I can find many places telling what Jacob is to do. You can find all about it if you will read all the prophets. What shall Jacob do? He will teach you all things. St. John, sixteenth chapter, thirteenth verse:

“Howbeit when he, the Spirit of truth is come, he (Jacob) will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear (or see in Scripture), that shall he speak; and he will show you things to come.

“He (Jacob) shall glorify me; if he shall receive of mine, and shall show it unto you.

“All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.”

And when he shall come, he (Jacob) shall reprove the world, and of righteousness and of judgment—St. John, sixteenth chapter, eighth verse. Oh, what a lesson was this—sixteenth chapter of St. John. Oh, if the disciples could have looked in this century as Jesus did, the world would have been different, but it was not for them to know judgment.

Oh, have any of our great ministers seen it as Jesus saw it?

No, it was not for them to see. That the transgression might be full when the world had pain, He (God) would deliver His people. This is the time that Jesus spoke of so many times in parables. Every parable represents His kingdom to be established in the twentieth century. May God hasten the time! Everybody will know Him. Though a woman may forget her child, but God will not forget His people. I will let this alone till after awhile.

In the twentieth century God will overthrow nations and kingdoms, even the United States of America. Daniel, eighth chapter, twenty-fifth verse, means the United States of America. Daniel, seventh chapter, twenty-sixth verse, means the United States. I will translate Daniel later on. I refer you to these places that the United States will come to her end like all other nations. You will notice in Isaiah, seventeenth chapter, thirteenth verse—He will rebuke all nations. Again, in twenty-third chapter, eleventh verse; Zechariah, twelfth chapter, ninth verse; again in Haggai, second chapter, twenty-second verse; again in Isaiah, tenth chapter, seventh verse. Read Jeremiah, thirteenth chapter, eighteenth verse: “Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.” Oh, what a great day this will be! We will not have to pay tribute to Caesar. There will be no tax gatherer. The people will not have to support drones.

God's kingdom will be established forever and forever. I could find many other places in the prophets where the nations will be destroyed. You can find them as well as I, if you will search the Scriptures. In the twentieth century God will establish His kingdom forever and forever. This is told in every book in the Bible nearly. A great many people think He reigns now. My dear friend, when God reigns things will be different than they are now. There will be no heartaches then; there will be no poor; no rich; everybody will work for bread; there will be no four hundred; there will be no high, no low. We will be brothers and sisters. There will be no hobos. The first will be last and the last will be first. Excuse me, but I have to quote Scripture if I say anything. I will prove it in the Bible. Isaiah, twenty-fourth chapter, first and second verses. You will notice He turns things upside down. The people will be the priest; as with the servant so with his master; the master will become the servant; as with the maid so with her mistress; the mistress will become maid; as with the buyer so with the seller; the farmer will be the merchant; as with the borrower so with the lender; the borrower will lend to the man that lends now. The first shall be last and the last first. We will notice as far back as in Moses' time. He speaks of this great nation (or kingdom), Numbers, fourteenth chapter, twelfth verse. God has predisposed all things from the beginning. He made the people the way they are. If He has, do you suppose He is going to punish them? Did He not

pass judgment upon Adam? He should die for his disobedience. We all pay that penalty. That is the first judgment passed upon man, and Jesus died that the second judgment would not be passed upon us until we had the law. When the desolation takes place, then we will have the law; then if we do not keep the law of Moses, then we will be judged by the law, which is the second death, and they shall be no more. God does not punish any one. We punish ourselves. If we disobey the laws of our government, we pay the penalty. If we murder (according to Moses, blood for blood) we are hanged till we are dead. God has prepared the way beyond the grave.

I have got somewhat off my subject. Now, for his kingdom. We next notice in II Samuel, chapter seven, verses twelve and thirteen: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He (Jacob) shall build an house for my name; and I will establish the throne of his kingdom forever."

First Samuel, second chapter, tenth verse. Again in Micah, fourth chapter, verse seven; "And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion (great world) from henceforth, even forever."

Again in Zechariah, chapter fourteenth, verse nine

—and the Lord shall be king over the whole earth. Again in Jeremiah, chapter twenty-three, verse five: “Behold the days come, saith the Lord, that I will raise unto David a righteous branch (Jacob), and a king shall reign and prosper, and shall execute judgment and justice in the earth.” We hear so much about the second coming of Christ. How people get things mixed up! Who is the Son of Man spoken of here in Matthew, chapter twenty-four, verse thirty, and many other places? The church construes the meaning to be the second coming of Christ. Have you ever thought that Jesus was the Son of God, not the Son of Man? Jesus was the son of woman, but he was the Son of God: But who is the Son of Man? It surely does not mean Jesus. He was not the Son of Man. He was the Son of God. What good are all the great colleges where men put in seven years studying the Bible? Just let them prove these things to the contrary! I tell you whom he speaks of here. It is nothing more than his great servant Jacob. He is called differently in every book in the Bible where he is mentioned, and then they expect this great and terrible day Jesus speaks of here in Matthew, twenty-fourth chapter, verse sixteen, seventeen, eighteen, nineteen, twenty and twenty-one. “For the elect’s sake, the day shall be shortened.” What does that mean? It means it will never come to pass. Now, you see the ministers think they are so smart and know everything. Why do not they preach Christ? They will not preach anything that is not to their own

interest. Why do they not follow Christ's example? He never begged a cent in his life. He did everything He could for mankind and never charged a cent. He preached and did not charge a cent for it. Now, most of the churches will not let a man preach in their church that has not been through where they grind out ministers and they do not know a bull from a cow. They preach for money and nothing else. They do not care how the members get money, just so they get it. They will take money that has been stolen and ask God to bless it. This is why God has cursed the churches and he will wipe them off the face of the earth. And the ministers preach so much about heaven and they do not know what they are talking about, and the New Jerusalem, they say it is in heaven; that is all right, but where is heaven? Now, as we read in Revelation,—these things must shortly come to pass—according to that the New Jerusalem will be built here on earth. If heaven is to be here on the earth, then hell must be here, too. I tell you the rich man will think hell soon when no one will rent his great buildings, no one will ride on his cars, no one will buy his goods; city bonds and stocks will not be worth the paper they are written on. These are the fellows that will see hell. Just notice Matthew twenty-fifth chapter, fourteenth verse; "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." Do you suppose we will be doing business after we die? These are Jesus' own

words for it. Oh, what foolish things the preachers try to make us believe! They are darned fools when they preach such stuff. They had better go and bag their heads. I tell you the Bible is a sealed book. Who is worthy to loose the seal thereof? The Son of Man, Michael, the Prince of Peace, as Daniel calls him. Isaiah calls him Jacob. Revelation calls him a lion, the root of David of the tribe of Judah. Malachi calls him Elijah. Some speak of him as the Branch. Jeremiah calls him the battle axe. Others call him king. He is called by other names also.

Now, all of Jesus' parables are likened to the kingdom of heaven. Dear friends, every parable has a meaning by and by. Now, when Jesus was here He did everything He could for the poor, the sick and the afflicted. Now, when He comes this time, the third time, He is coming to save the poor and the needy, and those that are in prison and they that are in the dark places of the earth, and to break the yoke of the rich (or money power). This servant Jacob will open the prison doors, lead the blind and comfort the afflicted—not for reward nor for price. May God hasten the day!

We will notice now what he says about the poor—I Samuel, second chapter, eighth verse: "He raiseth up the poor out of the dust and lifteth up the beggar from the dung hill, to set them among princes, and to make them inherit the throne of glory." What does Nahum say about the poor—first chapter, last half of the twelfth verse and the thirteenth verse: "Though I have afflicted thee, I will afflict thee no more.

“For now will I break his yoke (rich man’s) and will burst thy bonds in sunder.”

What does Haggai say to the poor—first chapter, fifth and sixth verses:

“Now therefore, thus saith the Lord of hosts; Consider your ways.

“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.”

What does this mean? You work hard and make plenty for your employers, but he only gives you small wages. The wages you earn do not get enough to eat and drink. There is none left to buy warm clothes. Earneth wages to put in a bag with holes in it. There are so many things to buy to make home a comfort that your wages are all gone before they get the necessities of life. Everything you buy, there are two or three drones who have to have some of it. Just notice a verse or two in James, fifth chapter, fourth verse: “Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” Seventh verse: “Be patient, brethren, unto the coming of the Lord.” Just notice here what he says to the rich man, first six verses of James, fifth chapter. Just notice what Zechariah says to the poor, eighth chapter, thirteenth verse: “And it shall come to

pass, that as ye were a curse among the heathen (rich people) O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.”

Now, dear friends, let us reason with the Lord. I was once a little urchin, poor like the poorest, and am not much better yet. It only seems but a few years that I was a boy of twelve years old and had no father. I am sure there are boys and girls, now men and women, who can remember a little boot-black in the streets of Los Angeles in 1875 and '76. Come, let us reason with the Lord. Isaiah, first chapter, eighteenth verse—come now, let us reason with the Lord together. Saith the Lord, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” If ye be willing and obedient, you shall eat the good of the land. What is the judgment of the rich? Isaiah, third chapter, fourteenth verse—the spoil of the poor is in their houses. The man who gets dishonest riches—Isaiah, seventeenth chapter, eleventh verse. As the partridge setteth on eggs and hatch them not, so is he that getteth riches and not by right—shall leave them in the midst of his days and at his end shall be a fool. What shall the poor do to the rich? Isaiah, fourteenth chapter, second verse: “And the people shall take them and bring them to their” (rich) “place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives

they were; and they shall rule over their oppressors.”

Isaiah, twenty-sixth chapter, fifth and sixth verses: “For he bringeth down them that dwell on high; the lofty city he layeth it low; he layeth it low even to the ground; he bringeth it even to the dust.

“The foot shall tread it down, even the feet of the poor, and the steps of the needy.”

What does the Psalmist say? “Blessed are the poor, meek and lowly, for they shall see the kingdom of Heaven.” What does Jesus say? The first shall be last and the last first. Who are the Christians? Nobody. But God knows who the Christians are. Oh, how selfish the church members are! They think they are going to heaven and that everybody else will go to hell sure. Now, dear Christians, are you doing everything you can to help the poor and the afflicted? Such are Christians and nobody else. Do you vote for party principles that uphold this cursed liquor traffic? If you do, you are no Christian. But there are a great many people in this world who give one dollar, expecting to make two. If you do, you are no Christian. Who are the Christians? Jesus tells you who they are. “If you are a Christian, keep my commandments. The least you do unto one of these, you do it unto me.” Every one that helps the poor is a Christian, church member or no church member. What is his commandment? “Feed my sheep.” Are you doing everything you can to help the people, or are you doing everything you can to skin them of every dol-

lar they have? The church would take the bread out of your mouth and then ask God to bless it. The church cares for nobody but itself. They like to make long prayers in the street (church) so people can hear them. What is the commandment to Jacob? Preach, not in the street (or public). Jesus tells us how to pray. "Go in your chamber and shut the door. Let not your left hand know what your right hand doeth." That is, you must not let a soul know when you pray.

I know there are Christians among the church members. You are not responsible for what the church does. It was not for you to understand. Now, dear Christians, can't you give up the church to save those who are in darkness? God knows your heart. You would have done a great deal more if you had known how. It is God's way. God has purposed all things. God has been preparing the way for six thousand years. He knew from the beginning how things would be today. You probably have been looking for help for a long time. Did not Jesus tell you how to pray? May the kingdom come on earth as it is in heaven. I expect you have uttered the prayer every day in your life. Now, dear Christians, it is so much different than you expected it. You must not get disheartened. Things are just as God knew they would be, so God is not going to blame any one. Your teachers have transgressed before you. But you must not think you are right and everybody else wrong. Now, just a word to the rich Christian. From what I have said,

you may think there are no rich Christians. I know there are plenty of them. You have done everything you could to help the poor and afflicted. Are you such a Christian as Job? God chastised him, took away all his wealth and his children, and yet he was a righteous man. He never rebelled, not once. I tell you it is an easy matter to be a Christian if you are rich, but to be a Christian and be poor, it is a hard thing to do. Can you give up everything you have and become a servant and then be a Christian still? This time that is coming is going to try every rich Christian's heart. He is going to take away your riches from you this century, and you may become a servant. God says He will do this very thing. God gave Job back his riches, and more too. But He will not give yours back. All your wealth you have in houses, stocks and bonds you will lose. Then will be your hour of temptation. God says these things must be. Now, dear Christians, you do not have to give up your Lord and Savior Jesus Christ. You ought to be proud of having such a God to love. The whole world has to come to Him. Let us notice Isaiah on this subject—forty-fifth chapter, twenty-third verse: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

What did Jesus say? A prophet has no honor in his own country. What did Jesus say to the rich young man? Go and sell what you have and give it to the poor. It is easier for a camel to go through

the eye of a needle than it is for a rich man to enter heaven. Now, dear Christian, you have to give up this idea of heaven; we will have it here on earth, which you have been praying for all your life. Where do we go after we die? We go to the spirit world. God only shows us three or four glimpses of the future. Now, spiritualism is handed down in the Bible. Spiritualists have a good foundation for their belief. You have to come to their ideas somewhat. But they have to come to your Lord and Savior Jesus Christ. The reason they have made no more headway than they have, they have run it into the money business. They are just like the churches—try to get every dollar they can. It makes no difference how they get it. I said spiritualism was handed down in the Bible. Read I Samuel, twenty-eighth chapter, from seventh down to twentieth verse. Now, dear Christians, this is the exact state of the future beyond the grave. We have two obligations to our God,—one when we put our head on our pillow, then thank God for His mercy, and when you awake up thank Him again,—ask Him for his guidance for the coming day, and what things you may ask of him; this is all He requires of you. He does not ask you to make any outward ceremony, such as family worship. Pray not before your children or any that may see you.

Now, dear people, make things right with thy brother and it will be right with your heavenly Father. What does He want us to do? Zechariah, chapter eight, verses sixteen and seventeen:

“These are the things that ye shall do; speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates;

And let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things I hate, saith the Lord.”

Where shall we worship when God wipes the church off the face of the earth. What does Zephaniah say about it, chapter two, verse eleven? “The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.”

We shall all make a pilgrimage to the New Jerusalem once in our lifetime,—Zechariah, second chapter, verses ten, eleven and twelve.

“Sing and rejoice, O daughter (church) of Zion (world); for lo, I come, and I will dwell in the midst of thee, saith the Lord.

“And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

“And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.”

Notice Zephaniah, chapter three, verses fourteen, fifteen, sixteen, seventeen, eighteen, nineteen and twenty.

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

“The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.

“In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack,

“The Lord thy God in the midst of thee is mighty; he shall save, he will rejoyce over thee with joy; he will rest in his love; he will joy over thee with singing.

“I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

“Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

“At that time will I bring you again, even in the time that I gather you: for I will make you a name and praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.”

Haggai, chapter two, verses seven and nine: “And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

“The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.”

There will only be one church in the world. The

Lord is to be in the midst of it. This church is to be built in Southern California. Who is to build it? Jacob will lay the foundation of it and finish it. He is to be king over the whole world.

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

“And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

“For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.

“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

“Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

“Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.”

This is part of the fourth chapter of Micah. This is the new church of Christ. When this church is established Jews will return. Zechariah, eighth chapter, twenty-third verse: “Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

A few words to those that handle God’s words. The second, third and fourth chapters of Malachi are directed to them. These three chapters are the most important of all the prophets.

“Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you.”—Habakuk, first chapter, fifth verse.

But the eyes of them that see shall understand these things.

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world and all things that come forth of it.

“For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter,”—Isaiah, thirty-fourth chapter, first and second verses.

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.”—Isaiah, fifty-sixth chapter, first verse.

God’s love for his people—Isaiah, sixty-sixth chapter, twelfth and thirteenth verses: “For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

“As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.”—Isaiah, sixty-sixth chapter, twenty-third verse.

This is what is called the second coming of Christ. It is the third appearance. He is coming into every heart of mankind, to the whole world.

* * *

I will now show you the inside meaning of the book Ezekiel, also of Daniel and part of Revelation. I think you will agree with me all through. Some of it will be hard to bear. And then I will show

you the meaning of Jesus' parables. The first chapter is a prophecy of the cars. The next three chapters and down to the fifth verse in the fifth chapter, God is speaking directly to his servant Jacob. In the fifth chapter, commencing at the fifth verse, God is speaking directly to the present church. In the sixth chapter God is speaking directly to the church and its followers. Chapter seven is to the man that buys and sells, or the speculator; directly to them as you notice in the twelfth and thirteenth verses. The eighth chapter—God shows Jacob the wickedness of the church—the present churches. Chapter nine—Jacob is destroying the churches. The tenth chapter is a prophecy of the horseless wagon or automobile. The eleventh chapter is to the people in the cities, such as the Chamber of Commerce, down to the thirteenth verse. From the thirteenth verse down to the twenty-second verse, he is speaking to the poor. The twelfth chapter tells of the cities becoming desolate, the working class of people leaving them and going into the country. In the thirteenth chapter God is speaking directly to the preacher, down to the seventeenth verse. In the balance of the chapter he is speaking to the church. The fourteenth chapter is directly to the church members. The fifteenth chapter—God will not spare church or church members. The sixteenth chapter speaks of the present church—the abomination of it. The seventeenth chapter down to the twenty-second verse speaks of the present church. He planted and it grew and became

very strong at first and then they began to make an idol or god out of it. Then God tore it down. And then from the twenty-second verse He establishes the new church and the whole world believes in it. The eighteenth chapter—everybody must learn it my heart—it is the law after the desolation takes place. We will have the law then, and then you will be judged by this very chapter. The one that transgresses this law will die the second death and you will be no more. Remember, your spirit hangs on this very chapter. Chapter nineteen represents the Jewish church and the present churches. The first whelp was the Jewish church, the next is the present church. The twentieth chapter,—God is speaking directly to the Jews of this present day. The twenty-first chapter is a hard one to get at. At any rate you can figure it out yourselves. We notice in the first part of the chapter God is ready to devour both good and bad. The rich Christians will suffer the same as the other rich ones. It is pointed out to the business man or rich. You notice in the fourteenth verse it is the great man of the earth that is to be slain. The twenty-second chapter represents the cities. It shows what kind of people live there. God is going to destroy the cities and make them desolate. The twenty-third chapter represents the churches. Samaria was the Jewish church; Jerusalem is the present church, as I have said before. The twenty-fourth chapter is judgment on the bloody city. When this comes to pass, you notice in the twenty-fourth verse, you will

know that "I am the Lord God." The twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth chapters were not written for this age of the world.

The twenty-seventh chapter,—I take it to be the same city as Babylon in Revelation. Tyre must have been the largest city when this was written. When Revelation was written Babylon was the largest. Then, the largest city in the world, today will see these things. The twenty-ninth, thirtieth, thirty-first and thirty-second chapters refer to England and all other nations. The thirty-third chapter,—Jacob shall warn the people. This chapter you must remember. The thirty-fourth chapter down to the seventeenth verse,—God is speaking directly to the preachers. From the seventeenth down He is speaking to the poor people. The thirty-fifth chapter is the United States of America. The thirty-sixth,—He is speaking to the poor after the great desolation. The thirty-seventh chapter is the poor. The four hundred think the poor white trash is worth nothing. They are considered dead and have no power. That is what these bones represent. But God has heard their cry; He is going to deliver them; He is going to put sinews on them and make them strong, put skin on them and make them beautiful.

I hope you have not forgotten what "Ephraim" means. Ephraim represents the wicked man in the sight of man. Notice in the sixteenth and seventeenth verses, he joins the poor and the wicked (as the people call them) together. These are the ones God is coming to save,—to feed the hungry and to

open the prison doors. The thirty-eighth and thirty-ninth chapters here represent the poor slaying the heathen or business man, and the balance of the book is the description of how to build the New Jerusalem.

I will translate Daniel or the most of it. There is no need of going through every verse, but I will commence in the second chapter, thirty-ninth verse,—and the third kingdom of brass, that is England. Fortieth verse,—the fourth kingdom is the United States of North America. Notice in the forty-fourth verse. This is the kingdom God is going to establish now. Next we notice down in chapter seven, down to the sixth verse,—the beast like a leopard is the United States of North America. The three horns that were plucked up are the Republican party, the Democratic party and the People's party. This little horn that grew up is this great American enterprise, that will work the abomination of desolation (or fourth beast). The eleventh verse,—I beheld even till the beast was slain (the money power or the United States). The other beasts or nations lived awhile. Thirteenth verse,—the Son of Man (Jacob). Fourteenth verse,—his kingdom will be established forever. That is this kingdom that is to be now. Now we commence again anew at the twenty-fourth verse. Sixth verse in Daniel, chapter seven,—bear this in mind. The thirteenth chapter in Revelation is the United States of North America. You notice Daniel, seventh chapter, verse twenety-four,—and another king shall rise after them and he shall be diverse from the first, (first

beast was England). And has subdued three kingdoms.

Now, has not the United States subdued three kingdoms—England, Mexico and Spain? You notice in the twenty-fifth verse, time and times and the dividing of time. Dividing must be one-half of a time. I think this was meant from the time it was written, which I will prove in the last chapter of Daniel. Now, we must consider how much a time is. Just call time a thousand years. This was written about five hundred and sixty years before Christ. Now, if time is a thousand years in forty years that is, the United States will be no more in forty years from now as a government. Notice twenty-seventh verse, last clause—shall serve and obey him (God). This is the kingdom that God is going to establish by His servant Jacob.

Now, I will have to leave Daniel awhile for the New Testament. Jesus told his disciples to preach the gospel to the whole world and then the end shall be when the gospel was preached to the end of the world. There was no need of any more daily sacrifice. I have spoken so much about this abomination of desolation. Now, when the churches are all done away with, of course, there will be no more need of money to preach the gospel. Eighth chapter of Daniel—you will notice the he-goat. First we must understand what the he-goat means. When Jacob sets up his kingdom (God's kingdom) he is going to do away with all speculators or people who are trying to make a living off of somebody

else's labor. They are the ones who are the he-goats. Now, you notice in chapter twenty-five, verse thirty-three, of Matthew. What does Jesus say in verse thirty-one? "When the Son of Man shall come, he will separate the goats from the sheep." Who is the Son of Man. Nothing more than Jacob. He shall establish his throne of glory.

I will go back to Daniel, eighth chapter, fourth verse. This ram is the United States. Had two horns—those horns represent political parties, the whig party and the tory party. The ram represents the people. The government when it started was run by the people, not by a lot of money-grabbers, as the trusts are today. The horn here represents the republican party. It smashed the two horns of the ram, that is, the whig and the tory parties were done away with, and the goat represents the speculator. You can understand what I mean, and then we have four little horns—democratic party, republican party, the temperance party, and then the people's party. Now, we are going to have another party come up out of them—the true party—which will wax great. He will tear down the stars and stripes in forty years and by him the daily sacrifice will be taken away, when you see this abomination of desolation. From the time this great American enterprise is set up in 2300 days the world will acknowledge it. That is, the sanctuary will be cleansed. Twenty-third verse—when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up

(Jacob). Notice in tenth chapter, last verse: "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince." Who is Michael? Nobody but Jacob, God's servant. He will open the scriptures to the world. When the Son of Man cometh you will understand the doctrines.

The eleventh chapter is a very hard chapter to understand. I am not posted on history very much. In the second verse,—and the fourth shall be far richer than they all. That was the Roman Empire. Third verse, and a mighty king shall stand. That is England. She will be scattered before long. But in the times gone by, England's royal blood has married into other kingdoms and they have formed alliances or agreements to help one another. But they will not strengthen her in these times. Seventh verse,—but out of her roots shall one stand up in his estate. That is the United States. Then we had trouble with England again. Then the United States had trouble with Mexico. Then we had trouble at home, North against the South. Then, the eighteenth verse,—after this he shall turn his face to the isles and take many. Now, has not the United States taken many islands? Then he shall stumble and fall and not be found. Then a raiser of taxes shall come and in a few days he shall be destroyed. That is the McKinley administration. But shall fall neither in anger nor in battle. Twenty-first verse,—a new party shall rise—come in with a flood and

obtain kingdoms by flattery, and this party will become strong. He shall enter in peaceably. That is, this great kingdom of God. Jacob, his servant, as King. Twelfth chapter, second verse,—the people will wake up out of their sleep and they will see where they are at; the rich into shame and everlasting contempt, the poor into glory. Fourth verse,—seal this up. It has been sealed ever since it was written. At the end they shall understand. Knowledge,—what does Job say about knowledge? Job, thirty-second chapter, verse seven: “I said, days should speak, and multitude of years should teach wisdom.” I think it is time we were getting knowledge. It has been three thousand five hundred years since this verse was written. Sixth verse,—how long shall it be till the end of these wonders. It shall be for a time and a time and a half; as I said before, time is a thousand years. This was written five hundred and fifty years before Christ. According to that two thousand five hundred years will be up, it will be finished in about fifty years. The wise shall understand (Jacob).

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”—Malachi, chapter four, verse five.

Revelation, fourth chapter,—what do we see here? This the capital of the world after God has established his kingdom on this earth. The four hundred and twenty elders are the representatives of every country, nation and tongue on the face of the earth. Fifth chapter,—the book with seven seals is the

Bible. Jacob sits on the throne,—shows us the mysteries of God. Eleventh verse,—in the dimensions of this great state building—there is to be gallery upon gallery, and the people are giving glory to God. Fourteenth verse,—the four beasts are the treasurer, secretary, manager and superintendent. Here they transact the business of the world. Sixth chapter,—this is that great American enterprise at work. They are establishing their business all over the world. Every business man on the face of the earth was banished. We will have to understand what the number twelve stands for. We had twelve tribes of Israel, twelve apostles, Christ has appeared eleven times, this coming will make the twelfth; then that must signify completeness or all, or represents every one and it is finished. And He has sealed twelve thousand of each tribe in chapter seven. This chapter represents that every one has acknowledged the Lord and they are now ready to have a thousand years of peace and happiness. Seventeenth verse—and God shall wipe all tears away from their eyes. Chapters eight and nine represent our trials and tribulations down to the present time—pestilences, famines, earthquakes, destruction of mankind, and great wars, disease of all kinds, robbers and thieves and murderers of all kinds. The seventeenth, eighteenth and nineteenth verses prophesy of these great cannons. There issued fire and brimstone out of their mouths, and their tail is what hurts. Tenth chapter,—after the transgression was full, He puts His spirit into His servant. He reads the Bible and

the mysteries of God are explained. You notice in the eleventh verse he must prophesy again before many peoples, nations, tongues, and kings. The eleventh chapter is too deep for me—time will tell. The twelfth chapter—the first verse means the world in pain, the people crying to be delivered, a child was born, the son of man. This great red dragon was ready to devour him. This cursed liquor traffic and the devices that follow. The wicked ways of the world. And brought forth a man child who was to rule all nations with a rod of iron. God took him up to His throne, showed him the mysteries of the hereafter, and after he prophesied before many peoples, tongues, and nations, and in three years and a half, and the war began (verse seven) and the dragon prevailed not, and the wicked people were cast off the earth (heaven); old serpent called the devil and Satan (the money) which deceiveth the whole world—he was cast out into the earth (money) and all his angels with him (the people that are grasping for riches are his angels). Thirteenth chapter, the first three verses—are England, one of the heads was wounded and the head was healed and the whole world wandered after the beast, and they worshipped the dragon that gives her power. What gives her power? Nothing but her money. The people worship money nowadays. Old England is very powerful. Who is able to make war with her? Fifth verse, last clause—power was given him to continue forty and two months and he (England) opened his mouth and blasphemed

God and His tabernacle and them that dwell on earth (heaven), tenth verse. That in captivity must go into captivity; he that kills with the sword must be killed with a sword. England has done all this. Her fate is sure to come.

Eleventh verse—another beast with two horns like a lamb. This is the United States. The two horns are independent and free government represented by a lamb, pure and innocent. When our government was first hatched out. Now England's wound is healed and they go hand in hand (money power) and the people make images and worship. These images are the republican party and other parties. Every one that does not believe as they do should be killed. Did not the Republican party kill all other parties put together the 6th of last November, 1900? Sixteenth verse—the government has made laws so any one, rich or poor, can form a trust. Seventeenth verse,—that no man might buy or sell except those that have the mark (or trust). Now, if we buy anything we have got to buy of the trust. If we sell anything we have got to sell to them. The number of trusts is 666, that is, a trust on everything. The fourteenth chapter is a mixed up chapter. The first thirteen verses—the desolation has taken place and the world is praising God. The fourteenth and fifteenth verses—God said time should be no longer, the harvest is ripe, the transgression is full. Now God is going to reap the fruits of His labor; and sixteenth verse—He did reap the fruit of His labor that He has been wait-

ing for for over six thousand years. The eighteenth, nineteenth and twentieth verses—His wrath upon the wicked, He has cleansed the earth. The fifteenth chapter—the whole world is filled with the glory of God and God's word had been revealed. Fourth verse, sixteenth chapter—this beast that is and is not, and yet is, is our imagination of the devil. His image is the money that people are grasping after. They worship it. Fourth, fifth and sixth verses—He has judged those that have laid up great riches. He has given sorrow for sorrow (or blood). Seventh verse down to fifteenth verse are the agonies of the rich. This is what they will say, and twelfth verse, the waters dried up, their business has failed that they were in; they furnish no more bread whereby they have been robbing the people (the poor).

The fifteenth verse—behold, I come as a thief. He is going to take the wealth away from them. It will vanish before their eyes and they will stand and curse God. Oh, how many are there in this world that are asleep! Did not He say He would shake this world like it never was before, and never will be again hereafter? Twenty-first verse—this plague will be great upon those that have laid up great wealth and mankind cannot stand under it. They are beat down as hail beating leaves off a bush. Seventeenth chapter—this means Queen Victoria. You notice in the verses down to the seventh. I will prove it to you. Which had seven heads and ten horns. You notice in thirteenth chapter, first verse, is the same as it is here. In seventh verse,

seven heads and ten horns. Now, the United States came out of her roots as I have explained heretofore. Power was given to her to continue 402 (or forty and two months), and going into perdition in 1955. England will be no more. Then she will go down into history (or perdition). Ninth verse—seven mountains; now mountains are great countries. Now she sits on them, that is, she rules over seven great countries. Now, does not England rule over seven great countries—British Europe, British Asia, British Isles, British Africa, British North America and Australia? Tenth verse—there are seven kings—five are fallen, the seventh has not come, the eighth is going to perdition; that will be the last king England will have. Tenth verse—when he cometh, he (Edward VII) continues a short while. Twelfth verse—ten kings; they had no kingdom. This beast that is and is not, is the money power. The ten kingdoms (or great money power) that signed The Hague treaty, they had one hour with the beast. You know it says in the Bible, one day is as a thousand years with the Lord. Now, if one day is a thousand years, one hour must be forty-two years—forty-two years from the time The Hague treaty was signed it will be scattered to the four winds of the earth. The eighteenth verse explains it pretty well—which reigneth over the kings of the earth. The eighteenth chapter—Babylon is London. Notice the fourth verse—this verse is directly to the people that live in London—come out of her, if you do not want the plague to fall on you. Here is warning

from God. She will not be spared, not a soul, if they do not come out of her. This is a direct command to those that live there. It is sure to come this century. Twenty-first verse—the fate of the city after she is burned, the waves will wash over her. Nineteenth chapter—you can understand it down to the tenth verse. After the great city is destroyed every soul on earth will worship God. Twenty-first verse—the sword proceeded out of his mouth. Whose mouth? Jacob's, God's servant. God's word which he spake is the sword. The twentieth chapter, first three verses—this old dragon, or Satan, is nothing but money. Gold and silver are going to be done away with this century as money. It will all be locked up in a great vault. Does not the prophet say Jacob will have power over gold and silver? The fourth verse down to the seventh—the millenium begins, we have peace and happiness on earth a thousand years. The rest of the dead lived not. Who are they? The wicked ways of man are dead, that is heaven here on earth. All things (or ways) are to become new; the old ways are no more. This is the first resurrection. The world is redeemed out of the depths of hell. For such the second death has no power. They will not be judged by the law. After the thousand years we will use gold and silver as money, but the people will not have it then; it will be melted and used for other purposes; that is the second death to Satan and he will be no more. Now, when we begin to read Revelation—these things must come to pass here on earth.

It just signifies what will happen to those that do not keep the law of Moses and the ten commandments, and the new commandment, which is, "Thou shalt withhold thy pleasures from the Sabbath day."

The twenty-first chapter is the New Jerusalem which is to be established between the two great seas in the low lands in a low place, and fruit every month in the year. Does not this hit Southern California? The ninth verse—the bride the Lamb's wife. The Lamb is Jesus Christ, the bride is the new church of Christ which is to be established. The seventh and eighth verses are the two greatest verses in the Bible. They should be remembered. Remember, after this great desolation takes place, then we will have the law, then we will be judged by the law. The eighth verse—they are the ones. God has given you plenty of warning. Nobody has been lost and nobody will be lost, for he says that every knee will bow in that day. God says these things must shortly come to pass. Then the world shall know doctrine; the wise shall understand; the fool shall be cut off. I wonder what these fellows that believe in Darwinism will think. They will degenerate; they will be the monkeys.

CHAPTER IV.

I will turn to the parables of Jesus Christ. First, we will notice Matthew, fifth, sixth and seventh chapters—the sermon on the mount. This is your guidance in the future. This sermon is direct from God; no false preacher. Notice what Jesus tells the people—Matthew, twelfth chapter, eighteenth, nineteenth, twentieth and twenty-first verses. Thirteenth chapter, twenty-fourth verse—this parable is what Jacob will do. The harvest is ripe now. Thirty-first verse likens the kingdom of heaven to a mustard seed. When this great American enterprise begins it will only be one, his servant Jacob; finally it covers the whole world. Thirty-third verse—when the kingdom of heaven starts it will swell and swell till there is no room for any others. Thirty-sixth verse down to the forty-third verse is what is going to happen now. The forty-fourth verse is as the rich will do now. Give what they have to the poor so they can have a house not made with hands, but the treasure of God in their hearts. The forty-fifth verse—the meaning is the same as the forty-fourth verse. The forty-seventh verse is just what his servant will do when he comes. Just notice the seventeenth verse down to the twentieth, sixteenth chapter—God is speaking directly to His servant Jacob. Seventeenth chapter, eleventh verse—Elias will come and restore all things (Jacob. The twenty-third verse and the balance of the chapter rep-

resent the business man of today. The thirty-fifth verse likewise is going to punish the rich man who has made slaves of the poor.

The twentieth chapter down to the seventeenth verse—what does this teach? It teaches us that we should hire the idle and those that need work and live up to what we agree to. This parable is like unto the kingdom of heaven. When Jacob starts this great American enterprise, he will hire the idle and those that need work. Chapter twenty-one, thirty-first verse—whom was Jesus speaking to here? He was speaking to the rich and those that handled the law of God. He meant this very time now. Forty-first verse—God is going to punish those very fellows this time. Twenty-second chapter—God has made his feast ready now and nobody will come but the poor and the bad. Many will be called and but few will respond. Twenty-fifth chapter down to the fourteenth verse—Oh, how many are like the foolish virgins of today! Are you ready for the Son of Man to come? Oh, how many are asleep—have laid up riches to vanish before their eyes! The fourteenth verse—how is it like the kingdom of heaven? When this servant Jacob comes, this is the way he will do business. Chapter twenty-six, forty-fifth verse—He told them to sleep and they have been sleeping ever since. Do you suppose God is going to punish them hereafter, after telling them to sleep on? Never. Jesus died for ALL, that none might be lost. But if we disobey the laws of our country we will be punished here on earth. Those that have

robbed the poor must expect to be punished. Then they say, "How have we robbed the poor?" By trying to beat them out of their wages; banks break and they lose all their earnings; swindling them in different ways by putting a vast amount of capital together and cornering the market, and they make twenty-five per cent to fifty per cent, sometimes a hundred per cent. This is robbing the people. This gambling in stocks is the biggest robbery on earth, but our government upholds it. Don't you suppose God will punish that class? I John, twenty-fifth verse—These things have I spoken to you in Proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

John, fifteenth chapter, twenty-sixth verse—"But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John, sixteenth chapter, seventh and eighth verses—"Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness and judgment."

Luke, ninth chapter, twenty-sixth verse—"For whosoever shall be ashamed of me and of my words, of him shall the Son of Man (Jacob) be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Forty-eighth

verse, last clause—"for he that is least among you all, the same shall be great."

What did Jesus say unto the lawyers—eleventh chapter, forty-sixth verse: "And he said, Woe unto you also, ye lawyers! for ye laden men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

Verse fifty—"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation" (the lawyers).

Luke, chapter twelve, fortieth verse—"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Forty-first verse: "Then Peter said unto him, Lord speakest thou this parable unto us; or even to all?" Fifty-sixth verse—Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Fifty-ninth verse—"I tell thee thou shalt not depart thence till thou hast paid the very last mite." Whom does Jesus mean here? The rich man. Jesus shows all the way through His work, here and there, of this time coming. He warns all that handle the law. He condemns them yet. Our preachers do not preach it. It shows plainly what the world must expect some day. Every one must come to Christ's teachings or they will be lost when the desolation comes. First, Moses warned them; then by many prophets; then by Jesus Himself, and they crucified Him on the cross. Then, can you expect to get off without some punishment? As you have robbed, you must be robbed.

The world says, "Why did God love Jacob and hate Esau?" In those days the oldest would receive all the property. Esau traded his birthright off and they have been trading ever since. God hates the speculator. He is going to punish him. The rich have traded off their birthright by speculating on some other one's labor; therefore that is why God hated Esau. Jacob represents the poor and God has blessed him, and He is going to bless the poor also. The infidel says the Bible contradicts itself in many places. It says in one place that a man's iniquities shall be upon his own head, and in another place, the iniquities of the fathers would extend to the third and fourth generation. Who is the wicked man in the sight of God? I have tried to show you. Well, if he is the wicked one, his wealth will only extend to the fourth generation. Nearly all will be gone at the third generation. Does it contradict itself here? Not when you come to find out who the wicked man is in the sight of God. Now, the house of Jacob represents the poor and the bad, and God has blessed them, or will bless them, and curse them whereby they got their dishonest gains.

I have said Ephraim was the wicked one in the sight of man. Ephraim was the younger brother of the two, Manasseh was the older. He had the birthright again, but Jacob blessed Ephraim the younger, who had no inheritance, but Jacob crossed his hands and blessed Ephraim. Now, Jacob and Ephraim both received the blessing from God. Now,

God is going to bless them both, the poor and those that are shut up in prison. What is Jacob to do? He is to open the prison doors and let his brothers out, without reward and without price. He will exalt the poor and abase the high. He that is first shall be last and the last first, in God's kingdom.

To the poor and those that are shut up in prison—be of good courage; God has heard your cries. Though I have afflicted you, I will afflict you no more; I will make you ruler over your enemies, and they shall be your servants. I have redeemed you, though you know it not; though your sins be as scarlet, they shall be as snow; though they be like crimson, they shall be as wool. Turn unto Him and He will turn unto you, though your sins are many, but His hands are stretched out still. Isaiah, ninth chapter, twenty-first verse.

To the spiritualists—notice Revelation, second chapter, nineteenth verse—as I have said from the eighteenth verse and the rest of the chapter, is the spiritualist. Notice twenty-fifth verse—Hold fast to your belief till He comes, and He will show you all things. All that is the matter with the spiritualists is that they deny the Almighty, the God of heaven and earth, as their Creator. You must take the teachings of Jesus Christ as the Savior of the world. You do not have to give up your belief as to the hereafter. It is what the world will have to come to. But you must come to God with all your heart, and you have the balance. Notice verses twenty-six, twenty-seven and twenty-eight. You

ought to be proud. The one that is to rule the world is to come out of this church.

I was born and raised a spiritualist and am not ashamed of it. Turn to God and let Him lead you the rest of your days, and you will be able to do greater things than you have ever done. But you must not make merchandise out of it as you have done heretofore. Give it to the world free, that they can see. We must quit trying to make a living off of somebody else's labor. Peace, peace, my peace I give unto you. Remember the desolation. We will have the law then. Then we will be judged by the law.

To the Christians and those that belong to different churches—you ought to be proud of your church. As you read in Revelation, second chapter, the first church in Asia (fifth verse), the candlestick that holds the light of the world, the Bible, the true God and Savior Jesus Christ. As I have said, God only knows the true Christian. The church was to give the light to the world. God knew what it would take to preach the gospel to the world. It had to be preached through the greed of gain and no other way. You have done your part and you will be rewarded for the same. The world has heard of the gospel of Christ. Jesus did not tell His apostles to convert the world. He said preach the gospel to the world and feed my sheep. They have fed themselves and let their flocks wander. Everything is as God knew it would be, but His desire was that all should be good. God has planned everything for

good. We have many denominations of churches. God meant that there should be. Some would be good in one church and some in another, even if they had to have a little church of their own.

Now, dear Christians, don't you know there are folks in this world if they could do away with the churches they would be Christians? Now, cannot you give up the church that the world may be saved? The gospel has been preached to the world, now for the harvest. God has purposed all these things. It was not for us to know His ways. You are not to blame if you did not know these things. Your teachers have transgressed; your forefathers have sinned. I said God purposed everything—Isaiah, chapter forty-six, verses nine, ten and eleven; Isaiah, chapter fourteen, verses twenty-four and twenty-seven.

Money is the devil. God says in Revelation that he will claim and bind Satan, the old dragon or devil, a thousand years. If we do away with the money, we will do away with all wickedness on the face of the earth. Now, when we do away with the money, we do away with all things that take money; so God had to plan some way out of it; that is why the churches have to go with everything else. Everything has been done as God planned it. If God has planned it, He is not going to punish any one after he is dead. Jesus paid the penalty. The time has come for a change and it will be a greater change than there was when Christ appeared on earth.

Now, dear Christians, I have said a whole lot about the church, but I have not condemned the Christian, unless he is a rich one. But God is going to try the rich Christian as he did Job. There must be what I have said. I have taken it all from God's own words. God has been preparing the way for six thousand years. God never intended to let the Jews rule the earth. The Jewish people were chosen only that through them, through all ages, the world would be educated. God has been watching over us all the time. Everything is for our good. He planned this great nation of ours; through it the world will be delivered. Let us thank God that we have a free government. The voice of the people should rule. If things do not go as we all would like them, 'tis God's hand that leadeth us. Everything is for the best. We had to have a strong nation that the world would be afraid of. We will be stronger still. The whole world must be free and independent. We had to have the open door policy with all nations, so when this great American enterprise starts it can go into all countries, and they have got to protect it. If they do not let it come into their countries, they will have no rain. In a few years the voice of the people will run this nation. The Republican party is good enough, but the wrong stamp of men are running it. It will be only a few years before the world will realize what I am writing about. Then they will know there has been a prophet among them. You will not believe, though it be told you.

Isaiah, chapter forty-two, fourteenth verse—"I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow, every tongue shall confess."

Why has God waited so long and caused so much suffering? He says these things must needs be. First, the world has to be filled up with people. Every nation and country had to be conquered and educated, more or less, and it all had to be done through the greed of gain. The world had to be educated through the greed of gain. All these great inventions had to come about through the greed of gain. Science, as they call it, is nothing but scheming to get rich. We had to have all these railroads, telegraph and telephone and everything in science. We have them all now. They all had to come through the greed of gain. But they have run at the expense of the laborer. Now God is going to give them to the people, to those that labor to make the burden lighter. God said He would shake the world like it never was before, as mighty earthquakes, thunder and lightning. And uttered His voice with thundering. This little book is what will wake and shake the world—God's word and truth. He said the sun, moon and stars would be darkened, and then a little while and they would give double light. The people must not expect those things. He says in that day

He would not speak in parables. The sun, moon and stars represent the Bible. The Bible is the light of the world. The sun, moon and stars failed to give light, so has the Bible failed to give the world light. In a little while the sun, moon and stars would give double their light, so the Bible will give double its light to the world. Almost everything that Jesus said points to this great time that is coming.

What does Jesus say in Mark, chapter three, twenty-eighth and twenty-ninth verses? “Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;

“But he that shall blaspheme against the Holy Ghost (the word of truth) hath never forgiveness, but is in danger of eternal damnation.”

Mark, fourth chapter, twenty-second verse: “For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.”

Mark, fourth chapter, twenty-eighth and twenty-ninth verses: “For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

Now the harvest is ripe and He is going to gather His fruit of His labor. The world will know He is the Lord of all. Why did God command us not to

eat pork? Because He thought if we ate hog we would become as a hog. They did not obey His command and the people have been hogs ever since, and the biggest hog gets the most. Why are people like hogs? The more they get the more they want. Now, Jesus cast out devils and He wanted to know what their names were, and He said Legion. Just so now, there are legions of devils. They wanted to go into swine, and they ran down and drowned themselves. Just so now, all the devils and hogs will be drowned together.

What did Jesus tell them to beware of? Mark, chapter twelve, verses thirty-eight, thirty-nine and forty: "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

"And the chief seats (front pews) in the synagogues (churches), and the uppermost rooms at feasts;

"Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation."

Jesus has foretold all things. Micah, seventh chapter, second verse: "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net." The best man is as a brier; the most upright is sharper than a thorn hedge. Micah, seventh chapter, fourth verse.

Habakkuk, second chapter, third verse: "For the vision is yet for an appointed time, but at the end

it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry.”

Zechariah, fifth chapter, third verse: “This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.”

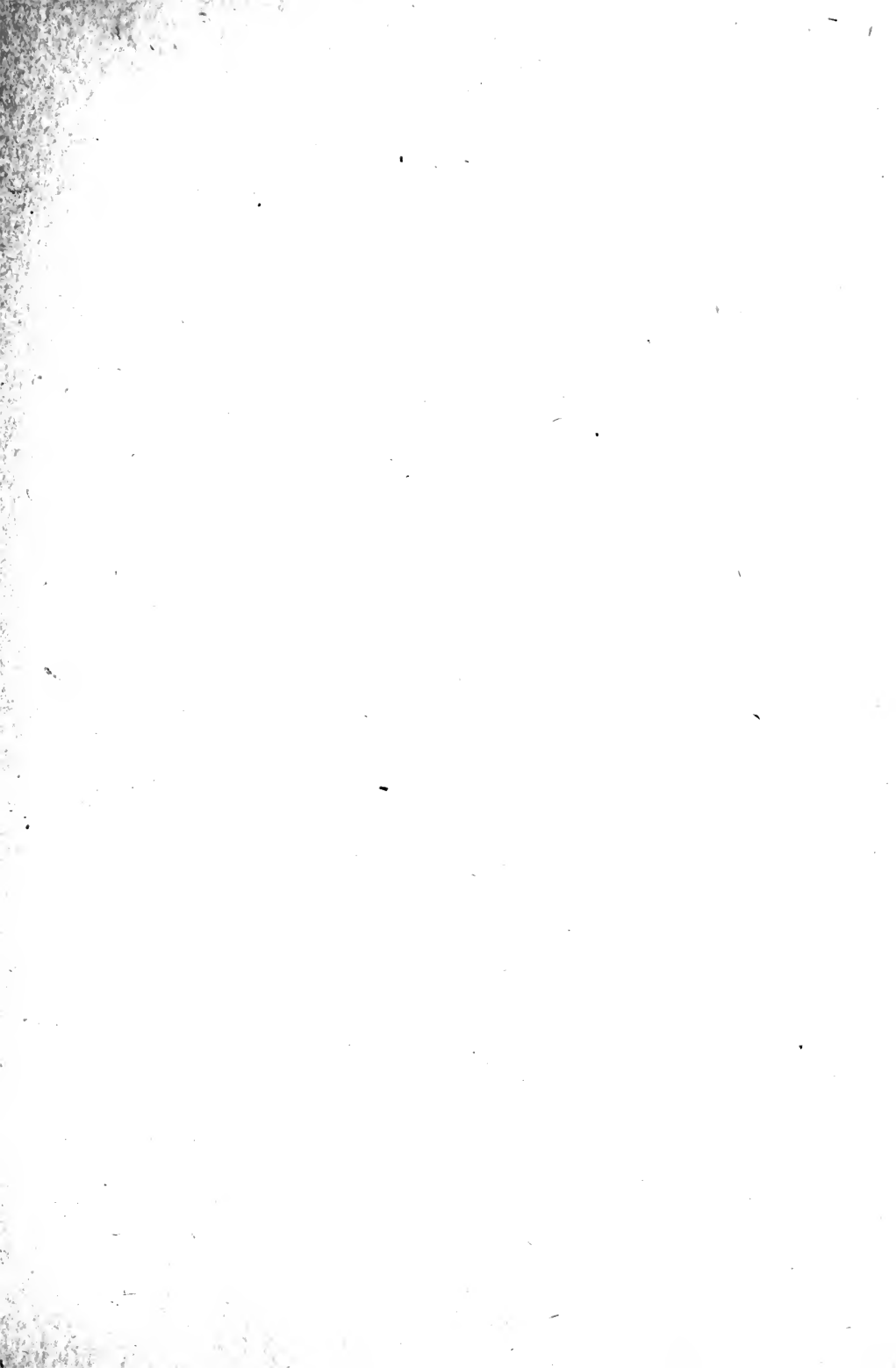
“I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house.”

This great and terrible punishment is the first judgment upon mankind, and the rest of the dead lived not again for a thousand years. Who are the dead spoken of here? The wicked ways of man. Blessed are they that have part in the first judgment, that is, they that have gone on before the great desolation. After the desolation they will be judged according to their works. They that do wickedness have part in the second judgment, which is the second death, and they shall be no more. I do not know what will happen after the thousand years of peace and happiness.

Did the psalmist look way down to this time coming? He surely did. When this all happens and God establishes His kingdom, and the world is happy and at rest, then we can understand the Psalms and why they were written. Praise the God of Jacob, for His mercies endureth forever; keep the law of Moses and remember the new commandment, and the Lord will do the rest.

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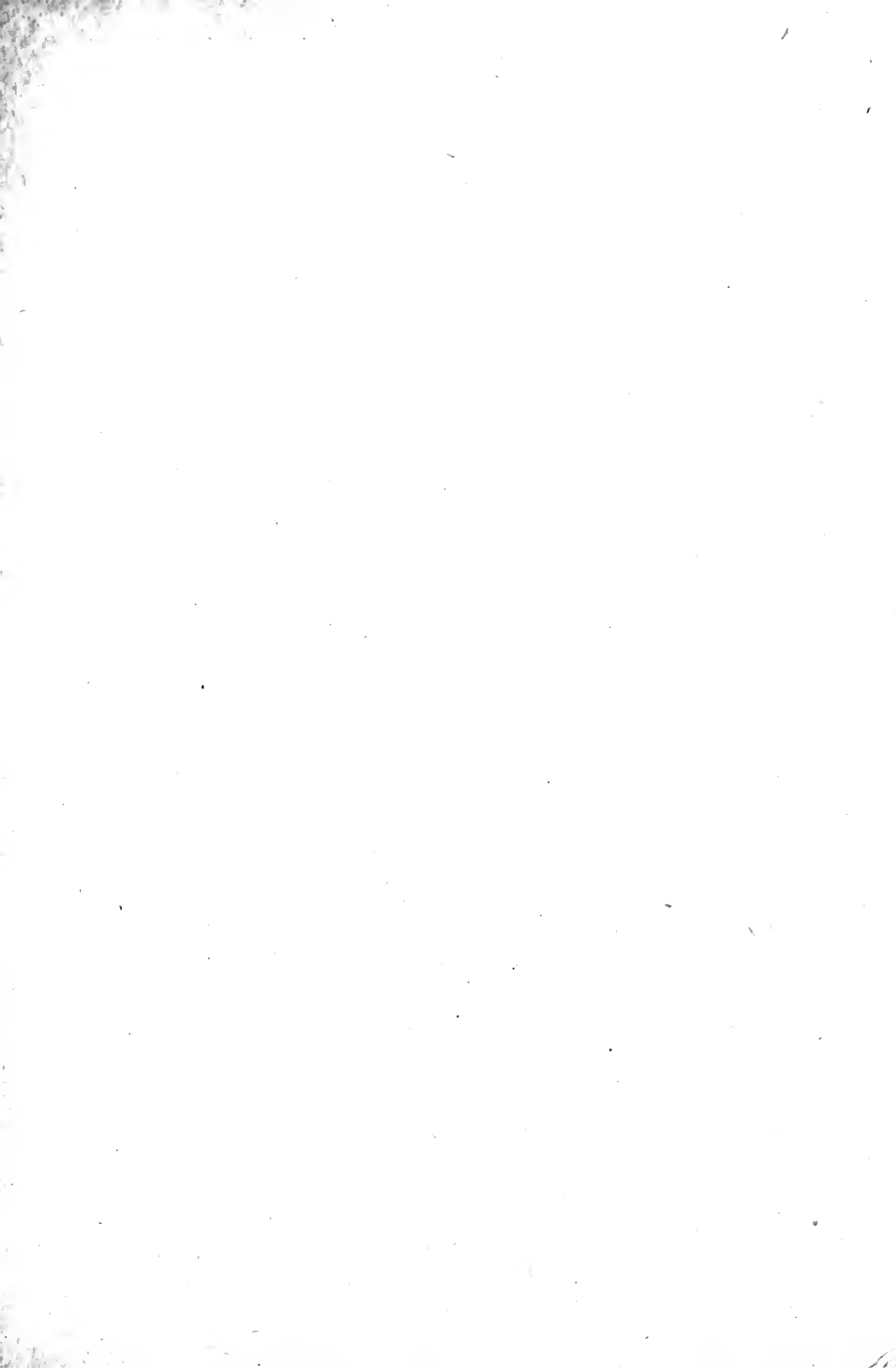


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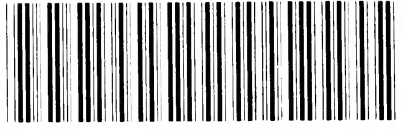
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